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# *History and characteristics of Bishop Auckland*

Matthew Richley

e/s/n  
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Mr. Matthew Richley, of Bishop Auckland, has just received an order from a gentleman in London for a copy of "The History of Auckland," which is now very rare. The purchaser in question intends presenting the work to the trustees of the British Museum. We may mention, that Mr. Richley is an old Auckland standard and an occasional contributor to the "Newcastle Weekly Chronicle." He is also an authority on antiquarian subjects.

Nov 29 1904.  
**Death of an Auckland Historian.**

The death took place yesterday at Bishop Auckland of Mr. Matthew Richley, a local historian. Deceased published a history of Bishop Auckland, which is now of considerable value. He was a frequent contributor for years to the columns of the "Newcastle Weekly Chronicle" and the local newspaper "The Auckland Times." Originally he was a tailor, but in the latter part of his life he had charge of the Mechanics' Institute as caretaker and librarian, a position he held up to a few years ago when he retired owing to advancing years and failing health. For a long time past he has struggled against ailments. He would have been 85 years of age if he lived till to-day. Besides his history he published several poems, amongst them being a series known as "The Auckland Garland." He was a most interesting conversationalist, and was greatly respected.

Dunbar











THE  
HISTORY AND CHARACTERISTICS  
OF BISHOP AUCKLAND.







*Yours respectfully  
Matthew Richley*

Published by W.J. Cummins, from a Photograph by T. Bates, Bishop Auckland.



HISTORY AND CHARACTERISTICS  
OF  
BISHOP AUCKLAND:

INCLUDING A DESCRIPTION OF

*The Parish Church of St. Andrew's Auckland,*

ST. ANN'S CHAPEL, THE BISHOP'S PALACE,

AND OTHER PLACES OF HISTORIC INTEREST IN THE NEIGHBOURHOOD;

BY MATTHEW RICHLEY.

*Embellished with Steel Engravings, Fac-Similies of the Parish Registers, &c.*

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"When a man sits down to write a history, though it be but the history of Jack Hickathrift or Tom Thumb, he knows no more than his heels what lets and confounded hindrances he is to meet with in his way, or what a dance he may be led by one excursion or another, before all is over. . . . He will, moreover, have various accounts to reconcile; anecdotes to pick up; inscriptions to make out; stories to weave in; traditions to sift; personages to call upon; panegyrics to paste up at this door; pasquinades at that. . . . To sum up all; there are archives at every stage to be looked into, and rolls, records, documents, and endless genealogies, which justice ever and anon calls him back to stay the reading of—in short, there is no end of it."—STERNE.

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*Bishop Auckland:*

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1872.

**Bishop Auckland :**  
**W. J. CUMMINS, PRINTER, MARKET PLACE.**



TO JOHN PROUD, ESQUIRE,

AS A SLIGHT ACKNOWLEDGMENT OF THE

ASSISTANCE AND ENCOURAGEMENT RECEIVED FROM HIM

IN COMPILING THE FOLLOWING PAGES,

THEY ARE MOST RESPECTFULLY INSCRIBED,

WITH EVERY SENTIMENT OF

GRATITUDE AND ESTEEM, BY

THE AUTHOR.



## P R E F A C E .



Some parents are so hoodwinked by their excessive fondness, that they see not the imperfections of their children, and mistake their folly and impertinences for sprightliness and wit ; but I, who, though seemingly the parent, am in truth only the step-father of Don Quixote, will not yield to this prevailing infirmity ; nor will I—as others would do—beseech thee, kind reader, almost with tears in my eyes, to pardon or conceal the faults thou mayest discover in this brat of mine.—CERVANTES.



**T**HE Author of the following pages makes no pretension to the claim of being an original Historian, and would have issued this Work to his fellow-townsmen without either preface or apology, had it not given him an opportunity of saying a few words respecting those from whom he has received much valuable information.

In the first place, he acknowledges with gratitude his obligations to Mr. Proud, to whom he is indebted for several useful hints, as well as the loan of many valuable books, documents, &c. To Dr. Thwaites, Mr. Joseph Duff, Mr. Nelson, Mr. Edgar, and Mr. Hallam, he is indebted for similar favours. To the Rev. H. A. Mitton his thanks are due for extracts from the Parish Registers of St. Andrew's Auckland, without which the Work would have been meagre and incomplete. To Mr. Carlton, of the Copyhold Office, Durham, he is also indebted for much information from the Manor Rolls ; and to Mr. Thomas Bowness his acknowledgments are due for the care and attention he has bestowed upon the work during its progress through the press.

And now, just a word or two with respect to the Work itself. Its compilation has been accomplished amidst the cares and anxieties of an uncongenial business, and by a man whose only education was obtained at the Barrington School. Little, therefore, in the shape of polished diction or grammatical accuracy can be expected ; and hence, to the critic and scholar, there will doubtless appear many crudities which, had the Author's educational acquirements been greater, might have been obviated or corrected.

In attempting to write a history of his native town, the Author's object is not merely to give a collection of chronologically-arranged facts and incidents, but to show, to the best of his ability, the various changes that have taken place in Bishop Auckland, from the time when its inhabitants were in a state of villeinage, to the present day. Hitherto the Parish Registers have been almost the sole record of the Auckland of past days ; and, whilst deploring such a state of things, the writer determined to lay hold of and record such scraps of its history as were left floating around him.

As a matter of course, the annals of a town like ours are meagre and scant in comparison with those having ancient corporate bodies, incorporated companies, or trade guilds, in whose archives are invariably found such rich mines of matter illustrative of the social and domestic life of our forefathers. But it is with towns and localities as it is with the human family ;—there are lessons to be learnt from the lives of even ordinary individuals. And so it is with Bishop Auckland. We find matters connected with its history worthy of record and thought, and their consideration cannot fail to convey many important and useful lessons, which is, really, the true mission and teaching of history.

How far the Author may have succeeded, with the materials at his command, in interesting his readers, he leaves them to judge. He is, however, vain enough to believe that he has, at least in some degree, supplied a want in collecting together, in one volume, information most of which was only to be found scattered here and there in all sorts of odd corners, whilst for the remainder the writer is gratified in being the humble instrument to rescue it from oblivion.

There are several other places of historic importance in the neighbourhood which it was the Author's intention to have noticed had space allowed. But it is otherwise. They may, however, at some future time, should health and opportunity permit, form the subject of a separate publication, uniform with the present Work.

"Go, little book, from this my solitude  
I cast thee on the waters, go thy ways;  
And if, as I believe, thy vein be good,  
The world will find thee after many days."

THE AUTHOR.

BISHOP AUCKLAND, November 29, 1872.



## HISTORY OF BISHOP AUCKLAND.

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"Things once done and past, are not left for Invention, but the Judgement of after Ages, and Theft (without a Paradox) in Writers of Histories is plain dealing, and an Argument of Truth. Only it is Ingenuity in the Historian and satisfaction to the Reader, to confesse from whom he tooke his Storie upon trust."—ROBERT HEGG.

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### CHAPTER I.

IT seems probable from the fact of Bishop Auckland having been originally called North Auckland, or, as it is termed in the old records, "North Aclet," that a town or village existed at this place prior to its becoming the residence of the Bishops of Durham; but to what extent, or by whom inhabited, tradition and history are alike silent: though to that circumstance, its rise into anything like the shape and size of a town may be mainly attributed.

At what particular time, or by whom the territories of the Aucklands were originally given to the See of Durham, we have no exact record. Camden says (quoting an old book, of which he does not give the title) that "King Alfred and Guthrum, the Dane, whom he set over the Northumbrians, gave all the lands between the river Were and Tine to St. Cuthbert, and to those that should minister in his church, for ever, by which they might have sufficient to live upon, and not be forced to struggle with want and necessity." At that time the whole County of Durham was styled by the old Monkish writers "The land and patrimony of St. Cuthbert;" and it seems most likely, if we may judge from its subsequent history, that the lands upon which Auckland now stands formed a part of that grant.

About the year 1000, those lands, along with Binchester, Escomb, Newton, &c., with many other Episcopal possessions, were conceded for a time by Bishop Aldhune (who, in strictness of speech, was the first Bishop of Durham) to the Earl of Northumberland, to enable him to wage war against the Scots, and they were for some time afterwards withheld from the See. We next hear of them about the year 1020, as constituting a portion of the extensive territorial gifts conferred once more upon the See of Durham by King Canute the Dane, and from that time the whole of the lands of the modern Aucklands have belonged to the Bishops of Durham or their grantees; and the probability is that it became the site of one of their numerous residences at its restoration to the See at the above-named period, Eadmund then being Bishop, and the second who filled the See; Aldhune, as already stated, being the first, the seat of the episcopacy having been removed from Chester-le-Street to Durham under his auspices.

In 1085, Bishop William de Carileph confirmed to his convent of Durham the Church of Tynemouth, and amongst the witnesses upon that solemn occasion there occurs the name and place of residence of one "Ulthred the priest of Alcleat," which proves, at least, the existence of some church or religious foundation at or near Auckland; and again, at a later period, in a charter of William de Merley, Lord of Morpeth, dated 1129, we have as one of the witnesses, "Meldred de Aclet." Its chapel is also mentioned in a judicial proceeding in 1271, and many other incidental notices, such as the dates of charters and other documents, during what may be called the dark period of its history, prove it to have been a favourite residence of the See, even in those early times.



Raine, the historian of Auckland Castle, seems to think that the Bishops of Durham have had a residence here from a period not much, if at all, posterior to the Norman Conquest; and further states that it was the opinion of the late General Hodgson,—a distinguished native of Bishop Auckland, who had frequently examined the peninsular upon which the Castle stands, with a military eye, and who, from long experience, was entitled to give an opinion on such a subject—that it had formerly been a fortified outpost, subsidiary to the great Roman Camp at Binchester, on the opposite hill; and that the ruins of the fort had furnished materials for the construction of the Bishop's first mansion.\*

The appellation first given to this mansion seems to have been that of "Hall." It afterwards became that of "Manor House," and during the latter part of the fourteenth century, Bishop Sherwood calls it his "Manor House or Castle."

A few words here in explanation of the power and position of the Bishops of Durham in those early times, may be necessary by way of illustrating much of our subsequent history. The Bishops in those days were called Counts Palatine,† a title said to have been given them by William the Conqueror, and which conferred upon them as much power in the bishopric as the King exercised out of it. By it they had power to levy taxes, make truces with the Scots, and raise defensible men between the ages of sixteen and sixty, within the bishopric. They could call a parliament, and create barons to sit in it, of whom the Prior of Durham, Hilton of Hilton, Conyers of Sockburn, Bulmer of Brancepeth, and Hansard of Evenwood, are said to have formed some of the earliest. There is still amongst the old rolls of Durham an account of the parliaments, and the subsidies granted by them, with several acts of their council. Although the ecclesiastical canons forbid any clergyman to be present when judgment of blood was given, the Bishops of Durham could sit in their purple robes in giving judgment of death. They had a mint, and power to coin money. The courts, which in other parts of England were held in the King's name, were held in the Bishop's, at which time he could make justices of assize, of oyer and terminer, and of the peace; and all writs went out in his name. He had his courts of chancery and common pleas, and copyhold or halmote court held by his stewards. Most of the lands in the Palatine belonged to him, as Lord paramount "in capite," and by several other tenures, as the lands in other parts were held by the King. All the moors and wastes in the county, to which no other person could make a title, belonged to him, and could not be enclosed without a grant from him, neither could freehold lands be alienated without his leave; and, if any were, they were obliged, upon discovery, to sue him for his patent and pardon, which he could grant for all intrusions, trespasses, &c. He had villans and bondsmen whom he manumitted when he pleased, and made them free. The goods and chattels of such as committed treason were forfeited to the Bishop, as were also those of such as were convicted of outlawries and felonies. He gave license to build chapels, found charities and hospitals, made boroughs and incorporations, and granted markets and fairs, but, strange to say, we have no record which prelate conferred that privilege upon the town of Bishop Auckland. He also appointed clerks of the markets in all towns, boroughs, and cities within the Palatinate. He also created several great officers under him, viz., a chancellor, constable of Durham Castle, chamberlain, secretary, steward, treasurer, comptroller of his household, prothonotaries, clerks of his chancery, supervisors of his Lordship's castles, of which he had many, viz., at Durham, Middleham, and Stockton; Craike and Norham in Northumberland; and Manor Houses at Auckland, Evenwood, Darlington,

\* In 1757, at the building of a bridge in the Park over the Gaunless, a Roman urn of greyish clay was discovered filled with earth and human bones, which, in some degree, confirms the above opinion.

† The term "Palatinate" has its root in a Latin word, "Palatium," a palace. In the decline of the Eastern Roman Empire it frequently happened that officers attached to the Palace and favourites of the Emperor were delegated to govern distant and turbulent provinces of the decaying empire. Many of these Satraps themselves revolted, and paid only a nominal obedience to the Emperors. Hence the Lord of a province that was virtually independent, and the chief of which only paid a sort of ceremonious feudal homage to the head of the Empire, became styled a "Prince," or "Count Palatine."

&c., with numerous other halls of less note and name. He had also his park-rangers and pale-keepers, who kept courts in his Manors, and determined all matters relating to his forests, parks, and woods. He was Lord-Admiral of the seas and waters within the county Palatine, and had courts of admiralty, judges, officers of beacenage and anchorage, and commissioners to regulate waters and passages of waters. The offices were generally held by persons of good quality, who held lands for their services, which were at first absolutely at the will of the giver, but were afterwards made hereditary, and constituted, no doubt, the foundation of many of the duchies, earldoms, and baronies of many of our north country nobles and landed gentry.

The greater part of the above privileges were taken from the Bishops by statute, during the reign of Henry VIII., or became obsolete. Such were, however, the powers and privileges conferred upon them by the feudal system introduced by William the Conqueror into this country in the olden times.

With respect to the origin and derivation of the word Auckland there seems to be a considerable amount of obscurity and difference of opinion. Camden says that Auckland and Aycliff are of a kindred origin, and derive their names from the oaks, which, in times of old, flourished in their vicinity. But this conjecture, at least with respect to Auckland, seems rather more poetical than true; and the old documents above referred to, as well as many others which will be noticed hereafter, compels the etymologist to look elsewhere for the derivation of that word. In the Boldon Buke, compiled 1183, it is written "Aclet," and the district, including the three Aucklands, are called "Acletshire." Soon after this the letters "u" and "n" are introduced into the word, and it is written "Auclent." About 1542, Leland wrote it "Akelande;" and shortly after that time it was sometimes called "Market Akelande," and at length became, as now written, Bishop Auckland. But, from conjecture and casual notices in old documents, we proceed to more definite and authentic records. The Boldon Buke above referred to (so called from the circumstance of Boldon being the first place mentioned in it), is a general survey, which Bishop Pudsey caused to be made, of all the ancient demesne lands and possessions of his bishopric in the form and manner of the Domesday Book. This survey is recorded in a small folio book consisting of twenty-four pages, written in a very bad hand, and which is still preserved in the archives at Durham, though Raine says it is only a transcript, the original having been lost. It contains inquisitions and verdicts of all the several tenures of lands, services, and customs, and the tenants' names of every degree, how much each held at that time, and what rents were paid for the same. It has been published by the Surtees' Society, both in the original Latin and in a translated form, edited by the Rev. William Greenwell, M.A., Fellow of the University College of Durham, from which the following extract relating to Bishop Auckland is taken:—

In North Aukland are 22 villans, of whom each one holds one oxgang, and renders 2 chalders of oat malt, and one weight of scatmalt, and one weight of meal, and one weight of oats, and 8d. of averpennies, and 19d. of cornage, and one hen and ten eggs, and three cartloads of wodelades if they shall carry them to Aukland, and if to Durham two cartloads and a half, and they work from the feast of St. Peter ad Vincula to the feast of St. Martin two days in the week, and from the feast of St. Martin to the feast of St. Peter ad Vincula one day in the week; and, moreover, each makes four precatations in autumn with all the house, except the housewife, and every one of the ploughs of the town ploughs and harrows two acres and a half over and above their work. The whole town renders one cow in milk. The bailiff has one oxgang for his service. Morman and Roger hold one toft and one croft, and render 4s., and make four precatations. Simon the miller holds one croft and one toft, and renders and works as Morman and Roger. The monk-cook holds for his service, at the will of the Bishop, one acre and a half, which William Scot and Alstan and William Boie held; and within the Park and without 19 acres and a half of improvable land, and 10 acres of land not improvable. Umfrid the smith holds one oxgang for his service. Robert the pounder holds 12 acres and has thraves as the rest, and renders 80 hens and 500 eggs. The toll of beer renders 8s. The mills of Auklandshire 24 marcs. Pollard holds 10 acres and a half. Luce Makerell holds one house near the orchard of the Lord Bishop, and renders at the feast of St. Cuthbert half a pound of cummin. Gatull the smith holds 16 acres for one pound of pepper, and his heirs for 2s. or two pigs.

The rent of the whole borough of Auckland, together with the profits of a borough court, produced about twenty-six pounds; a fulling mill, which was situate in the Park, forty shillings; the Park, which contained at that time about fifty acres of meadow land, eight pounds, making in all about forty pounds, which the whole borough of Auckland then produced to the See of Durham, exclusive of the services rendered by the villans and bondsmen. We learn from the same source, also, that the borough of Auckland contained in all about five hundred acres of arable land, and the probability is that the whole of the rest of the neighbourhood, both up and down the valley of the Wear, was one great forest; whilst the more distant hills were clothed, as the western moors are now-a-days, with blooming heather; as many of them still bear that appellation, viz., Etherley Moor, Byers Green Moor, Spennymoor, &c.

The word "Averpenny," which frequently occurs in the Boldon Buke, is supposed to be money paid by the tenant on commutation of the service of performing any work for his Lord by horse or ox, or by carriage with either. Scatmalt, meal or malt of the measure of the Exchequer. Wodelade, a load of wood for fuel. Greenwell, in the appendix to the Boldon Buke, says:—"The villan formed that large class, including, under this general name, cotmen, bond-tenants, and farmers, the members of which, though not slaves, and holding under the Lord some small portion of land, had neither a permanent interest in the land, nor could be called freemen. They have been divided into villans regardant—those attached to the land; and villans in gross—those attached to the Lord's person, and transferable by him to another. No real distinction, however, seems to have existed, and this division probably originated from confounding the villan with the serf, who was a mere personal slave, and had no interest in the land. The villan could not leave his Lord's estate, nor, indeed, give up the land he held under him; he was a servant for life, receiving as wages enough of land to support himself and family. If he left his Lord he could be recovered as astray, unless he had lived meanwhile for a year and a day in a privileged town or borough, in which case he obtained his freedom. He could accumulate no property, everything he possessed being his Lord's. His services consisted in servile work done by himself and his household on the Lord's demesne land, such as ploughing, harrowing, mowing, and reaping, carting dung, and all other agricultural operations. These could be changed at any time by the Lord, though they naturally had a tendency to become of a permanent and settled character, and in the end became quite regular and stated in quantity and time.

"The villan could not marry his daughter without the Lord's leave, and in many cases was obliged to pay a certain sum for this liberty; this payment was called 'merchet.\*' All the children of villans inherited their father's condition, and were, like him, villans too. If a free man married a female villan, or neife, as she was called, the children were free; but if a free woman married a villan the children were villans, in this, contrary to the maxim of the civil law, that *partus sequitur ventrem*. No bastard could, however, be born a villan, for the law held that being *filius nullius*, and as such unable to have any inheritance, he should at all events gain his natural freedom by it. Holding by villenage tenure did not always imply that the holder was a villan: a freeman might hold land in villenage, in which case he rendered the services due upon the land, but remained personally free. The villan could acquire no property in goods or land, for, being himself the property of the Lord, all that he acquired was the Lord's. But being allowed to hold land—himself and his children—for many years without interruption, the common law gave him the title to hold his lands on rendering the accustomed services, or on payment of the money for which those services had been commuted; and the villan, in course of

\* This custom, incident to tenures in villenage, seems to have puzzled the antiquaries, and has led into long disquisitions as to its exact meaning. The popular notion has been that "Merchet" was a payment made by the vassal to his Lord to preserve his daughter, on the first night of her marriage, from being deflowered by him. Recent writers, however, have clearly shown the absurdity of this notion, and have pointed out the origin and true meaning of the term. As the Lord had for a certain portion of the year the right to his villan's services, together with that of his household, if a villan's daughter married it was so much loss to the Lord, and he had, therefore, a remuneration in money, and that was called "Merchet." Greenwell thinks the word is a compound of the two words, *Mery* and *Seet*, signifying daughter and payment.

time, became the copyholder of latter days. The quantity of land they held varied from sixteen to thirty-five acres, with a house attached. Their services were onerous, about half the year being given to working for the Bishop on his demesne land.

"The house of each villan, cottar, or farmer, was situated in a toft, with one or more crofts adjoining, the houses being in this way separated from each other. Attached to the village, with its enclosed parcels of ground, was the common field, where each tenant held his own portion of acres of arable land under the name of oxgangs, and beyond that was the pasture where the cattle fed in common, under the charge of the village herd; in some cases there was also the Lord's waste or forest, in which his tenants had various rights of pasturage, swine-feeding, and of cutting turf and firewood. In the midst of moorland, or extensive woods, there was every here and there the open pasture, and cultivated field of each village, without hedge or any division save a strip of grass, which bordered each tenant's holding; and by the side of the stream, or where the best land lay, snugly ensconced each in their little fields with their hedge-row trees, rose the cottages of the humble tillers of the soil, clustering round, and sheltered by the hall of their Lord."

But the Boldon Buke (says Raine) affords information of a more interesting kind in illustration of the manners and amusements of those ancient times. The early Bishops of Durham were mighty hunters; and in it we have a minute specification of the machinery (if it may be so termed), by which their sports were maintained and conducted from year to year. At home there was the Park at Auckland, of a much greater extent than at present, as it then included Old Park and, in addition, there were the more distant Parks of Wolsingham and Bedburn, and (up to the end of the thirteenth century) the Park of Evenwood. In each of these there were, for home amusement, deer in abundance, with more ignoble game; there were also keepers in each place, with their duties defined. The great field, however, where the more extensive sports took place was the forest of Weardale, extending westward from Eastgate, (its name indicating a boundary mark) to the source of the river, in what is still called the Forest Quarter of the parish; where, in addition to the deer, there were apiaries with their overseers, and aviaries of hawks. Persons are mentioned who held lands by the service of protecting the deer yearly for forty days in the fawning season, and for the same length of time during the rut. Some, instead of rent, furnished greyhounds, of which thirty are enumerated, besides other dogs, not more minutely described. Other tenants are named who were liable to be called upon for horses; others for ropes to surround the deer, after the fashion of Scotland. At Wolsingham three turners in wood contributed three thousand one hundred trenchers, or wooden platters yearly for the use of the Bishop and his Green-wood men. But the most curious entry is one which immediately connects the Bishop with this animated scene, and which proves that the duties of religion were not forgotten amid the pleasures of the chase.\* Raine gives the following translation of it:—

All the villani of Alcletshire, to wit, of North Aclet, Escumbe, and Newton (66 in number), find for the great hunt of the Bishop, for every bovat of land in their tenure, one cord, and they make a hall for the Bishop in the Forest of the length of 60 feet, and the breadth of 16 feet from post to post, with a butlery and buttery hatch, a chamber and other conveniences. They construct also a chapel of the length of 40 feet, and the breadth of 15 feet; and they have of charity 2s. They make their part of the hedge around the lodges, and they have upon the Bishop's departure a tun of ale, or half a tun, if so much shall remain. Moreover, all the villani and farmers go to the Roe-hunt at the summons of the Bishop. Moreover, all the villanis construct for the great hunt a kitchen and a larder, and a dog-kennel; they find bedding in the hall, the chapel, and the chamber; and they carry the whole of the Bishop's provisions from Wolsingham to the lodges.

There was, doubtless (says the same author), much of pleasurable excitement in this great

\* On March 8th, 1831, a large pair of horns attached to a part of a skull, and supposed to belong to a red deer, were found in a gravel bed of the Wear, about a quarter of a mile west of the town, each horn measuring above four feet from the root to the tip; and they were about 40 inches apart at the widest point of the curve. This was, no doubt, the remains of some denizen of the Forests of Weardale, which had come to an untimely end either by the chase or some other means, near the river side, and had been washed down by a flood, and found a grave in this place.

annual gathering, and, even now, in retrospection, the animated scene may have its charms. At its head the mitred Earl of the Palatinate in all his state, surrounded by his Lords and Commons, and attended by hundreds of his retainers in every grade of life, enlivened by the pleasure of the chase, and cheered by the echoes of the hounds and horns, reverberating from hill to hill and rock to rock in the valley of the Wear. It would most certainly be a curious sight to see such a cavalcade, emerging from the western extremity of the town of Auckland, decked out in all the paraphernalia of the picturesque and many coloured costumes of the twelfth and thirteenth centuries.

In connection with the hunting excursions of the Bishops in those days, the following curious account is given in Hatfield's Register of a quarrel, ending in manslaughter, in which the Bishop himself was, to a certain extent, concerned :—

On the 17th of September, 1370, the Bishop, with a numerous train of attendants, had taken up his abode for the night in the rectory house of Wolsingham. At twilight he left the hall in which he had been sitting among his friends and servants, after the manner of the times; and no sooner had he reached his chamber for the night than a quarrel arose below. "I'll break thy head," said Nicholas of Skelton, one of the Bishop's upper domestics, to John of Aukland, a lad in the service of William de Beverley, Archdeacon of Northumberland. The charge against the boy was, that he had maltreated one of the Bishop's pages. "Nay, man," said John of Essex, another of the Archdeacon's servants, "keep thyself quiet; if he has done aught wrong he shall make amends." "What hast thou got to say, thou ribald," said Skelton to Essex, "I'll crack thy crown into the bargain." "Whose heads are they that are going to be broken?" spoke up the Archdeacon, who had been deputed by the Bishop to keep order in the hall, and to chastise any one who should behave himself in an unseemly way. "Theirs that deserve it," rejoined Skelton, coarsely. "Methinks," replied the Archdeacon, "thou art talking to my men." "I'd as soon talk to thine as anybody's else," said Skelton. "Nay, man," rejoined the Archdeacon, "an thou break'st any of my men's heads, it may chance that somebody will break thine." "The Devil hang you," said Skelton, "If you dare to do aught of the kind," and in an instant he rushed upon the Archdeacon, armed with a hunting staff heavy enough to kill a man at a blow. Upon this the Archdeacon drew his knife (with which, no doubt, he had been eating his supper), and stepping back in the direction of his chamber, was thrown down and trampled upon by Skelton, upon the stone stair. During this part of the fray the Archdeacon's knife was broken in two, and he himself received a wound in one of his fingers, and a dangerous one beneath his left eye. The bystanders, who had apparently up to this time been quietly looking on, now interfered, and seized Skelton, who, finding himself prevented from doing further mischief, roared out to his man, "Thomas, go thou ribald, and do for that false priest." Thomas, nothing backward, ran straightway to the Archdeacon, who was still retreating towards his chamber, and, brandishing a long knife, exclaimed, "Thou false priest, only let me get at thee, and thou shalt die." The Archdeacon still retreating, seeing himself in danger from his pursuer, threw at him the broken half of his knife, which up to that time he had retained in his hand, but the fragment, instead of hitting Tom, unfortunately hit Hugh of the buttry, who was running forward to protect the Archdeacon, and gave him a wound of which, within a few days, he died. Hugh of the buttry, a domestic of low degree, as his name implies, had married the Archdeacon's niece, and was in high favour with his uncle, in whose defence he received his death blow. The Archdeacon was, on the 9th of January following, acquitted of manslaughter by process of compurgation, the Bishop himself sitting in judgment in the chapel at Auckland.

But the Boldon Buke (says the same author) contains other records than those of the chase and the palace in the forest. The following are pleasing entries :—"In West Aclit, the Lord Bishop suffers the widow of Elston to hold twelve acres free from rent, to bring up her boys. In Stanhope, three widows hold three tofts by the alms of the Bishop. In Frosterley, the widow of Galfrid Parsons holds a toft and eight acres by the like alms." Under the feudal system the proprietors of land provided for the poor; and, when Christianity was introduced, one-fourth of the tithes were appropriated for the support of the indigent. An Act, passed during the reign of Henry VII., 1494, directs every impotent beggar to repair to and remain at the place where he last dwelt, and is best known, or was born, upon pain of being set in the stocks, three days and three nights, with only bread and water, and then be put out of the town. During the reign of Henry VIII., justices of the peace were empowered to grant licenses to aged and impotent persons to beg within a certain precinct, which, if they exceeded, they were to be punished as above. After the suppression of the monasteries by Henry VIII., the extension of enclosures and the new practice of letting lands at rack rents during the reign of his successors, drove from

their homes numerous families, whose fathers had occupied the same farms for several generations; and the increasing multitudes of the poor began to resort to the more populous towns in search of that relief which had formerly been distributed at the gates of the monasteries.

Meanwhile, mendicants wandered in crowds through the country, and, by their numbers and importunities, often extorted alms from the intimidated passenger. To abate this nuisance a statute was enacted in 1547, which provided that, "Whosoever lived idly and loiteringly for the space of three days, came under the description of a vagabond, and was liable to the following punishment:—Two justices of the peace might order the letter "V" to be burnt on his breast, and adjudge him to serve the informer two years as his slave. His master was bound to provide him with bread, water, and refuse meat; might fix an iron ring round his neck, arm, or leg; and was authorised to compel him to labour at any work, however vile it might be, by beating, chaining, or otherwise. If the slave absented himself a fortnight the letter "S" was burnt on his cheek or forehead, and he became a slave for life; and, if he offended a second time in the like manner, his flight subjected him to the penalties of felony. Two years later this severe statute was repealed. In 1552, for the first time, a legal provision was made for the poor. For that purpose the churchwardens received authority to collect charitable contributions, and the Bishop of the diocese was empowered to proceed against the defaulters. During the fourteenth year of the reign of Elizabeth, 1572, an Act was passed by which assessments were to be levied in every parish for the relief of the poor; and this has generally been considered as the foundation of our existing poor laws.

## CHAPTER II.

From the period of the Boldon Buke to the time of Bishop Beck little is written or known of Auckland or its Castle. At that time, however, we come to an important epoch in its history, viz., the time when it began to assume the appearance and proportions of a castle, though, unfortunately, there is only a portion of one year's records preserved during his episcopate, that of 1308, and in which there is only one single item bearing on the subject—

Payment to Galfrid the Bailiff of Aukland for building the chapel of Aukland, £148.

This sum is equal to about £2,000 of our present money. Under the splendid episcopacy of this Bishop the palatine power is said to have reached its highest elevation. The Court at Durham exhibited all the appendages of Royalty, the most powerful Barons doing homage, and filling the offices of state; and the appearance of the prelate in public was that of a military chief. Auckland, too, felt the reflection of his splendour, and partook of his munificence.

Graystones says, respecting Bishop Beck, "that he constructed the Manor-house of Aukland, with a chapel and chambers, in a most sumptuous way, appropriating to the chaplains for ever, to serve in the said chapel, the Church of Morpeth; but, upon his death, Ralph Fitzwilliam, the Lord of Graystock, recovered the patronage of the said church by a suit at law; and his presentee having been admitted and instituted by the Bishop the chapel remained unendowed." Godwin de Presulibus, translated by Mickleton, says:—"This Bishop did sumptuously build and incastellate the ancient manor place of Aukland. He built the great hall, wherein were divers pillars of black marble, speckled with white. He built also the great chamber, and many other rooms adjoining, and erected a goodly chappell there of well-squared stone, and placed in the same a Dean, and twelve Prebendaries, viz., one of Aukland, another of Aukland and Binchester, four of Eldon, one of Shildon, one of Witton-upon-Weere, one of West Aukland, and one of Hampsterly, one of Byers, and one of Escomb, allotting the quadrant on the west side of the castle (likewise built by him) for their habitation." Leland, who wrote during the early part of the 15th century, says:—"There was a very ancient manor place belonging to the Bishops of Duresme at Akeland.

Antonius Beke began to encastellate it : he made the great haulle : there be divers pillars of black marble spekeled with white, and an exceeding faire great chambre, with others there. He made also an exceeding goodly chappelle ther of ston well squarid, and a college with dene and prebends yn it, and a quadrant on the south-west side of the castelle for ministers of the college. Skirlaw, Bishop of Duresme, made a goodly gate-house at entering into the castelle of Akeland. There is a fair park by the castelle, having fallow deer, wild bulles, and kine." Camden, who wrote his "Britannia" in the early part of the 16th century, after adverting to Witton Castle, thus describes Auckland :—"After this the Were, some few miles lower, receives Gaunless, a little river from the south, where at the very confluence, upon a little hill, stands Auckland, so named (as Sarron in Greece was) from the oaks ; where we see a fair built house of the Bishop's with turrets, as it now stands, repaired by Anthony Bec ; and a very fine bridge, built by Walter Skirlaw the Bishop about the year 1400, who then also enlarged this house, and made a bridge over the Tees at Yarum. From hence the Were goes northward, that it may continue longer in this county, and soon comes within sight of the reliques of an old city, seated upon the top of a hill which is not in being at this day, but dead and gone many years ago, called by Antoninus *Vinovium*, by Ptolemy *Binovium*. At present it is called by us Binchester, and consists of about one or two houses only, yet much took notice of by the neighbours thereabouts upon the account of the rubbish and the ruins of walls yet extant ; and also for the Roman coins often dug up in it, which they call Binchester penies." But we are degressing, and anticipating. Such, however, is the description of Auckland and its Castle, as given by the various old writers quoted above, bearing upon the subject of Bishop Beck, and his building operations at that place. The next document of importance which comes under our notice is an account kept by Peter de Midrigg, steward of the Manor of Auckland, in the time of Bishop Bury, for the year ending 1338, and which is still preserved in the auditor's office in the Exchequer at Durham, a translation of which is given in "Raine's Auckland Castle," but which is too lengthy to transcribe into the pages of a brief sketch like this. This document is useful in showing the gradual change which had taken place with respect to the services due to the Bishop, from his bondagers and villans, since the time of the compilation of the Boldon Buke—a time when most of the rural tenantry were in a state of villenage, and formed a part of the estate of the feudal Lord as much as the trees that grew thereon. In it we find many of those services commuted for money, others continue to be rendered as of old. It is also highly important and interesting, as illustrative of the domestic economy, wages, &c., of that period. We give a few extracts bearing more immediately upon the subject in hand :—

**SERVICES IN MONEY.**—And of 17s. 6d. for 420 services so sold. And of £4 4s. received of the said bondagers for their weekly services in autumn, from St. Peter ad Vincula to Martinmas, of each man 3s., according to custom. And nothing from 78 services of 13 cottagers of Aukland, because they performed their services this year in strewing hay ; of each six services. And of 38s. 3d. of the services of 17 bondagers of West Aukland for their services in autumn, of each 2s. 3d., according to custom. And of 12s. 9d. received from the said 17 bondagers for their "outlade," of each 10d. for three "outlades," [the service of carting the Bishop's goods when he was going out, or from Aukland to some of his neighbouring manors]. And nothing from 120 loads of wood, to be carried by the bondagers of West Aukland, because they did their services this year. And of 2s. 9d. received of five malmen [one who pays a portion of his rent in meal] of West Aukland for their "avirakres" [supposed to be acres for which services were to be rendered.] And of 18s. 6d. received from Aukland, Escumb, and Newton, in lieu of their ploughing days. Sum £8 13s. 9d.

**SALE OF HERBAGE AND OF THE ORCHARD.**—And of 10s. received for the ground of the orchard reduced into cultivation, and leased for the time of this account. And of 3s. 6d. for the herbage of the orchard near the Gaunlesse. And of fruit nothing, because there is neither fruit nor tree. Sum 13s. 6d.

**WODELADE** [the service of leading wood or fuel to the Manor-house].—And of 9s. 9d. received of Nicholas Gategang, received as in wodelade rendered. To a carpenter repairing the covering of the gutter of the hall with shingles or boards, for three weeks, and my Lord's chamber, 6s., at 2s. per week. To one serving the said carpenter for a week, 10d. To two slaters working upon the long stable and the turret for three days 2s., to each per day 4d. To a slater working there for half-a-day 2d. To one serving him for the same time 1d. To John de Allirton, caroenter ; William Spencer ; John,



son of Richard de Allirton, carpenters, from Sunday next after the feast of St. Barnabas, to Sunday after Michaelmas, for 16 weeks in sawing boards, and for covering the kitchen and a porch at the door of the long stable, and repairing other houses 104s., to each per week 2s. 2d. For repairing two bridges within the Park, viz., the Bridge of Coundounburn and the Bridge of Eggisclyffburn, by two carpenters for two weeks, 6s. 8d., to each per week 20d.

**MOWING.**—For mowing 18 acres of meadow within the Park, which the bondagers are not bound to mow, 7s. 6d., at 5d. per acre. For strewing the said grass, 9d. For turning and making the said hay, 4s. 4d. To two men loading carts with hay, for four days 12d., to each per day 1½d. To three men stacking the hay in the grange, for six days 2s. 3d., 1½d. per day. For mowing 18 acres of meadow in the Park, and four acres of the hall meadows, nothing in money, because among the 168 services. For strewing the said hay nothing, because it was done by the cottagers. For making the said hay by 84 persons, of whom 28 had their meat, 14d., to each a ½d. for his meat. For carrying the said hay by 56 persons, of whom 28 had their meat, to each 1d. of custom. Sum 29s. 4d.

**STIPENDS.**—The stipend of the "Parkar" for the terms of Martinmas and Pentecost, 5s. To the Porter for the said terms, 4s. To the Plumber for his stipend during the time of this account, and to the feast of St. Andrew following, 30s. Sum 39s.

**PAYMENT OF MONEY.**—To John Baret, steward of Coundon, £7 3s. 6d. To 18 bondagers of West Auckland, for carrying six score loads of wood, of custom, 10s. To 28 bondagers of Auckland, Escum, and Newton, for performing their wodelade, 14d., to each ½d. To Walter Mummyng, the porter, for seed and other things for repairing his curtilage, by command of the auditor, 4s. 9d. To a doctor for healing the head of a clerk, by command of my Lord Bishop, 40d. To dom. Nicholas de Gategang, by an indenture, £12.

**THE GRANARY.**—**WHEAT:** The same answers for 7 bus. of wheat, the remnant of the preceding account; and for 13 qu. of wheat received from 51 bondagers of Heighington, Midrige, and Killirby, and from 2 *malm* of Heighington, for their "Skat" rent, viz., from every bondager 2 bus. heaped up, and from every "Malm" 1 bus. heaped up. And for 4 qu. 2 bus. received of increment, as of heaped up measure, of every 6 bus. 2 bus. And for 3 qu. 4 bus. received from 28 bondagers of Auckland, Escumb, and Newton, for the like rent, of every bondager 1 bus. heaped up. And for 7 bus. of wheat, market measure, received from Braffirton. And for 1 qu. of wheat received from the steward of Stoketon. And for 2 qu. of wheat received from the steward of Ryhenhale. And for 4 qu. of wheat received from the steward of Midrige. And for 4 bus. received from the steward of Coundon. Sum 31 qu. 1 bus. To a mason making an oven by order of the Bailiff, 2 bus. In baked bread for the use of Master John de Wytcherch, and those along with him, hunting in Werdale, 3 qu.

**OXEN AND COWS FOR THE LARDER.**—He answers for 24 oxen received from the steward of Middilham for the larder. And for 1 ox received from the steward of Miderig. And for 4 oxen, of which one was a cow, from the steward of Stokton. And for 23 oxen and cows received from the stock in Werdall by 4 tallies. And for 6 oxen received from the steward of Alverton by tally. Sum 58. Of which delivered for the larder, by tally, written by the hand of William de Lancaster, 52 carcasses; and to the steward of Stokton by tally 6. None remaining.

**DAYS-WORKS.**—He answers for 1064 days-works, by the lesser hundred, received from 28 bondagers of Auckland, Escum, and Neuton, from the feast of St. Martin to St. Peter ad Vincula for 38 weeks, of each man 1 day per week. Sum 1064. Of which, in harrowing at Coundon at each seed 196 days' works by the less hundred, of each man 7 days. In dragging branches and "rys" [brushwood] for fencing the Park and the meadows within it, 28. In mowing the meadows by the bondagers, 168. In haymaking 84, of whom 28 had ½d. each for food. In carrying hay 56, of whom 28 had 1d. each for food, allowed to them for a month's holiday, 112 by the lesser hundred. Commuted for money, 420. No remnant.

It would appear by the account rolls from which the above extracts are made, that the domestic arrangements at Auckland Castle, even in those days, were of a very extensive character. We have every indication, also, of a long-established residence, with suitable accompaniments and arrangements. It had its two chapels, my Lord's chamber, a suite of apartments, the King's chamber, the seneschal's chamber, and an extensive park. We have the steward, the park-keeper, the porter, the baker, the larder, the Chandler, the plumber, and the glazier. Of the domestic servants, such as cooks, waiting men, &c., the receiver takes no notice, as they were migratory, moving from place to place with their Lord when he was in the north, and the payment of whose wages would not come within the province of the steward.

Bishop Bury is said to have been one of the most learned men of his time, and to have had more books than all the other Bishops in England put together. He had at each of his Manor-houses a distinct library, and in his bed-room, wherever he resided, the books were so numerous that it was no easy matter to enter it, or walk upon its floor. He wrote a very remarkable treatise on the love of books, entitled, "Philobiblon," which (says Raine) abundantly proves that he was a man of deep thought, intimately acquainted with the literary character of

his day, and anxious to remove the various obstacles, which in his time stood in the way of education. And Auckland, no doubt, stood pre-eminently forward in learning during his episcopate. Bradwardine, afterwards Archbishop of Canterbury; and Benworth and Segrave, afterwards respectively Bishops of London and Chichester, are enumerated as his chaplains, and as taking part with him in the post-prandial dissertations, which were daily held at his table. Bury was tutor to Edward III., also high chancellor, and in 1336, treasurer of England. On the day of his enthronement he entertained, in the hall of the Castle of Durham, the King and Queen of England, the Queen Dowager of England, the King of Scotland, the two metropolitans, and five other Bishops, seven earls with their ladies, all the nobility north of the Trent, with a vast concourse of knights, esquires, and other people of distinction, amongst whom were many Abbots and other members of religious orders.

Bishop Bury was succeeded in the See of Durham by Thomas Hatfield in 1336. By the stirring events which took place during his episcopate, we are enabled to obtain a few faint gleams of the history of our town and neighbourhood.

In 1319, during the siege of Berwick by Edward II., the Earl of Moray and Lord Douglass had entered England with 10,000 choice men, and penetrated almost to the city of York. In 1323, on the excursion of Robert Bruce into England, a party of Scots, whilst the inhabitants were in their beds, surprised the suburbs of Durham, which they reduced to ashes. The walls of the city having been neglected and become ruinous, were restored and put into a state of defence by Bishop Beaumont, who, in that year, received a severe censure from Edward for his negligence in matters so important to his Palatinate.

In 1342, David, King of Scotland, invaded England by the eastern border with an army of 53,000 horse and foot, and coming to Newcastle lay about it all night. Early the next morning the townsmen sallied forth to reconnoitre the enemy, of whom they slew great numbers by surprise, and brought back with them the Earl of Moray, whom they had taken prisoner in his tent. The next morning the Scots assaulted the town, but Sir John Neville, then captain of the castle, making a most vigorous defence, they were compelled to raise the siege. They then marched on towards Durham, which they took by storm, after a siege of seven days. They there embued their hands in the horrid massacre of all ages and both sexes; spoiled and plundered the sacred places, and put the religious to miserable deaths. Such events as those above narrated were a prelude to the battle of Neville's Cross, a full account of which we transcribe from "Richardson's Local Historian's Table Book," prefacing it by stating that on the night previous to the battle, which was fought on the 17th October, 1346, an army of 16,000 men lay encamped in Auckland Park. But an event of this kind would scarcely be looked upon as such a great novelty in those days as it would in more modern times, as it was an age of tumult and fighting, when the whole country had been overrun by the Scots, spreading bloodshed and pillage wherever they went.

On October 17th, 1346, was fought the battle of the Red-hills, commonly called the "Battle of Neville's Cross," near Durham. David, King of Scotland, assembled one of the most powerful armies which had ever crossed the border, and whilst Edward was prosecuting his victorious career in France, invaded England by the western marches. The first effects of the storm fell on the little Tower of Liddel. Walter Selby, the governor, surrendered at discretion, after a brave defence; and David, with a strange inhumanity, ordered him to be beheaded on the spot. After burning the Abbey of Lanercost, the Scots pursued their usual route through Cumberland and Tynedale. They sacked the Priory of Hexham, but spared the town, reserving it as a deposit for their future plunder. The same orders were issued as to Darlington, Durham, and Corbridge. After crossing the Tyne and Derwent, David halted at Ebchester, and the next day encamped, without meeting with serious opposition, at Beaurepaire, three miles west of Durham. The northern nobles, meanwhile, exerted the remaining resources of the country with vigour and despatch, and before the middle of October an army of 16,000 men was assembled, under the Archbishop of York, the Bishops of Durham, Lincoln, and Carlisle, the Lords Neville and Percy, and the Sheriffs of York and Northumberland. David, heedless of the approaching danger, continued at Beaurepaire, indulging in the pageantry of war, and wasting the country around Durham. On the 16th of October the English forces lay in Auckland Park; the next day they moved forward at day-break, and, after gaining the rising

grounds, halted at Merrington, from whence the motions of the Scots on the western hills might be plainly distinguished. The English leaders hesitated whether to advance or to observe the enemy, and expect his attack in so favourable a position; but the marshals and standard-bearers moving a little forward, the troops insensibly followed them, and thus they proceeded slowly along to Ferryhill. Here a strong foraging party of the Scots, under Douglass, fell unexpectedly into the midst of the English troops, and were pursued, with the loss of 500 men, as far as Sunderland Bridge. The English halted again on the high grounds above the Wear, but the standard-bearers went forward, and the army moved slowly on in order of battle, leaving Durham on the right, to the moor near Neville's Cross. Douglass, who had escaped from the slaughter of his followers, meanwhile reached the Scottish camp, and gave the first information of the approach of the English force. David had employed the preceding day in drawing out his troops (as if in defiance of opposition) on Durham Moor in order of battle, with standards flying, and had passed the night in Beaurepaire park and wood without the precaution of a scout or sentinel on the watch. The prudent advice of Douglass to retreat to the hills and avoid an engagement was rejected with disdain; and the Scots advancing to meet the attack, the armies joined battle on the Red-hills, a piece of broken and irregular ground rising swiftly from the Wear. The Scots were formed in three divisions, under the King, the Earl of Moray, with Sir William Douglass and the High Steward of Scotland. The English distributed their force in four bodies: Lord Percy led the first, Lord Neville the second, Sir Thomas Rokeby, Sheriff of Yorkshire, commanded the third, and a strong body of cavalry under Edward Baliol, formed the reserve. On a little hillock in the depth of Sherwood, called the "Maiden's Bower," the Prior, with his attendants, knelt around the holy corporax cloth of St. Cuthbert, which, in obedience to a miraculous vision, was elevated on the point of a spear within sight of both armies. The city of Durham lay in dreadful suspense, a prize to the conqueror; and whilst the remaining brethren of the convent poured forth their hymns and prayers from the highest towers of the cathedral, their eyes wandered with anxious doubt over the field of approaching combat. The Scots were severely galled as they advanced by the English archers; and John Graham, impatient at seeing his men fall without the means of resistance, requested of the King a hundred lancers to break the archers. His request was denied, and the troops were ordered to keep the line of battle. Actuated at once by courage and indignation, Graham threw himself singly, or with few attendants, amongst the archers, dispersed them on every side, and fought till his horse was struck by a broad arrow, and himself, wounded and bleeding, was scarcely able to regain the ranks of his countrymen with life. The High Steward immediately led his division to the charge with broad swords and battle axes; the archers were driven back through the ranks of Lord Percy's division, which they disordered in their retreat, and the Scots, pursuing their advantage, threw the whole of the body into confusion. Victory hovered on the side of the invaders, but the day was restored by the courage and decision of Edward Baliol. With a powerful body of cavalry he made an impetuous charge on the High Steward's division, and drove them from the field. King David was, meanwhile, engaged with equal fortunes against Lord Neville; and Baliol, suffering the High Steward to retreat unmolested, threw himself on the flank of the royal troops, which was left uncovered by his flight. The disorder of the Scots became irretrievable, and their third body, under the Earl of Moray, were cut to pieces amongst the enclosures which prevented their escape. After all was lost, a gallant body of nobles threw themselves around their King, and fought, with the courage of despair, till only eighty of their number survived. David, after receiving two arrow wounds, and resisting several attempts to take him captive, was compelled to surrender to John Copeland, a Northumbrian esquire, two of whose teeth he had first dashed out with his clenched steel gauntlet. Besides the King, the Earls of Fife and Monteith and Sir William Douglass were made prisoners: the Earls of Moray and Strathern, John and Allan Steward, and a long list of Scottish nobility, were amongst the slain. Of the English leaders, Lord Hastings alone fell. Copeland was rewarded by the English King with £500 a-year in land, and made a knight banneret. Out of an army of 30,000 Scots and French auxiliaries, 15,000 were left dead upon the field, whilst the loss of the English was very trifling. In this battle a holy cross, taken out of Holyrood House in Scotland by King David, was taken from the said King. On that spot of ground whereon was exhibited, during the battle, the holy corporax cloth of St. Cuthbert, was afterwards erected, to commemorate the victory, an elegant cross of stone work, built at the expense of Ralph, Lord Neville, and which was called "Neville's Cross."

This cross was a most beautiful structure, having seven steps up to it, and much curious carved work, including the Neville arms, the four Evangelists, Christ Crucified, the Blessed Virgin, &c. It was broken down and defaced by some lewd persons in the year 1589, though some portion of the steps yet remain.

Lord Neville, who fought in the above battle, died the year following, and was the first layman whose remains were interred within the walls of the Cathedral of Durham.\*

\* Ritson, in his "Bishopric Garland," gives the following curious old "Lamentation" on the death of Sir Robert De Nevill, Lord of Raby, alluding to an ancient custom of offering a stag to the Prior at the high altar of Durham Abbey on Holy-rood-day, accompanied with the winding of horns, as a part of the tenure of Raby:—

"Wel-i-wa sal ys hornes blaw,  
Holy-rode this day;  
Now es he dede, and lies law,  
Was wont to blaw tham ay."

## CHAPTER III.

Such were the times and such the disturbed state of this neighbourhood when Bishop Hatfield came to the See, though some years previous to this (during Beck's time) not only the Bishops, but the whole of the inhabitants of the Palatinate had the privilege of being exempt from military service out of the boundaries of the bishopric beyond the Tees and Tyne. They were called "Holywerke folkes," bound to nothing but holy work, and to defend the body of St. Cuthbert. Edward I. is said to have abridged them of this, as well as many other liberties. But we are digressing and losing sight of the history of our town. We now come to another of those important documents, in which the archives of Durham are so rich, and which form such a fertile source of information and instruction in the manners and customs of bygone days, and such a precious mine of materials for history. Bishop Hatfield's survey, taken in the year 1377, forms a valuable supplement to the Boldon Buke, as shewing the difference in the value of several estates, which are included in them both, at the different ages at which they were compiled. It also illustrates the change in the social condition of the people, the tenure of land, the mode of agriculture, as well as many other cognate subjects, highly interesting to the student of local history. In those days we learn that oats were 2s. per quarter, barley 3s. 6d., salt 6s. 3d., beans and peas for fattening pigs for the larder, 2s. 6d. per quarter. An ox cost 8s., a pig 1s. 6d., a hogget sheep 11d. The charge for grinding a quarter of corn 4s., for the agistment of a horse 3s., of an ox 2s. A ploughshare cost 5d., whilst a man received 5d. per day for reaping and binding. The family names given in those old documents are most curious and significant, and form a striking contrast to the patronymics of modern times. In them we find Hugh de Burnynhill, Allan de Cringildikes, Roger Flesshever, John Gategang, and Adam Standupright.

In Hatfield's survey we have not only the names, but the social position of many of the inhabitants of our town. By it we find that the Pollards were possessed of considerable estates in this town and neighbourhood, and thereby hangs a tale which will be noticed in the proper place. Lord William Colvyll also held forty acres of land, formerly the estate of Walter Burdon, and afterwards of Robert Herle. The heirs of William Kereby held lands called "Wellcrook;" William Bowes, Esq., held sixty acres upon Wellyngthorn; the Dean of Auckland held several lands therein specified; and Richard de Bedlyngton, chaplain, held twenty acres in Priestsfield in free alms, of the gift of the Bishop. Seventeen cottagers wrought three days at hay, and had a farthing a day. Twenty-two tenants held the demesne lands, containing 134 acres, at 7d. per acre. Twenty tenants held the new demesne lands, containing 79 acres, at 18d. per acre. The meadow grounds are next specified. In the rent of the bond-tenants the measure was to be "cumulat," or upheaped. The borough was farmed out with the profits of the borough court, burgage fees, tolls, profits of mills, the brew-farm, and the toll of beer in West Auckland, and the common furnace in North Auckland, at the rent of £26 13s. 4d. The Fulling Mill produced £48 8s., the Park £8, and fifty acres of meadow therein, 100s.

From the account rolls of Roger de Tikhill, Bailiff of the Manor of Auckland, for the year ending 1350, we find the following entries bearing upon our subject, viz. :—

Rec<sup>d</sup> 6s. 8d. for the rent of the boat. Rec<sup>d</sup> nothing for the 4 acres of meadow at the east gate, because it is reserved for the animals of chase. Rec<sup>d</sup> nothing for the pasture below the hall, for the same reason. Rec<sup>d</sup> 7s. 6d. for the bark of 23 trees, felled for fences between the park and the meadows.

ENCLOSING THE PARK.—To William Clerk and John his son, and to Simon de Shapp, for a stone wall to be built anew around the Park of Aukland, by agreement, made in the presence of John de Sculthorp, the receiver of Durham, and Richard de Whitparys, the forester, as appears by indenture, £40. For making 340 rods of ditch around the meadows within the park, with "rybes" of my Lord's timber, to place upon the said work, by agreement, in gross, £7 11s. 8d. To a man erecting paling around the close beneath the hall, 16 days at times, at 2d. per day, 2s. 8d. Sum £48 10s. 10d.

On January 4th, 1353, letters patent were granted by Bishop Hatfield to Robert Heghakre, valet of his kitchen, of a

message at Aukland. On the same day the Bishop appoints John de Burdon his keeper of the Park of Aukland for life. Wages, 3d. per day.

20th April, 1373. The Bishop gives in alms to William Shepley, hermit, a piece of ground near the Wear, at the side of the highway leading from Aukland to Bynchestre and Newtoncapp, eighty feet in length and forty in breadth, upon which to build a hermitage, to hold for life. Rent, a penny. [This identical piece of property (now known as Jock's Row), passed into the hands of a family of the name of "Winter" during the reign of Charles the First, and continued theirs, in an unbroken possession, until about the year 1850, a period of upwards of two hundred years].

Dec. 28th, 1376. At Aukland. The Bishop threatens the greater excommunication, unless restitution be made, against certain unknown persons who had stolen a hawk of great value from Philip de Nevyle.

June 24th, 1378. At Aukland. The Bishop threatens the sentence of the greater excommunication against some persons unknown, who had entered his forest of Werdall, and had carried off certain birds, called "merlions," and had destroyed divers nests of others, &c., to the grave peril of their souls.

The Bishop's throne in Durham Cathedral—a most elegant structure—was erected by Bishop Hatfield, on the south side of which its founder lies buried. On the tunic of the statue, which is erected over his tomb, are three richly embroidered shields: the two lateral ones contain the Bishop's own coat of arms, and on the centre one are embroidered the arms of England. The honour of bearing the arms of England in this manner is a proof of the high estimation in which this magnanimous prelate was held by his Sovereign, and was supposed to have been granted to him in consequence of the distinguished part he bore in the battle of Neville's Cross.

From the account rolls of Richard Crosseby (who is styled clerk of the works), during the episcopate of John Fordham (1381-1388), we select the following interesting entries:—

Paid to John Dogger, of Durham, for the horse of Giliot, my Lord's minstrel, by my Lord's order, 17s. 8d.

To the archers of Durham going to Gateshede on foot with my Lord, by his command, 6s. 8d.

The cost and expense incurred in making anew of a "were" on the south side of the river Were, from Newtonbridge to the west of "Seint Anne Grene:"—Thirty-six labourers employed. Cutting of "lez rices," cleaving of "lez pyles," and "le snyddyng" of "yedders" in Birtley wood and in the park 400 piles in three "rawes," 3d. per day, along with 18d. thrice given to drink, 64s. For carrying stones, called "lez cobles," to place upon the rice and stop out the Were, &c. Sum total £8 1½d.

Paid to a poor man sawing my Lord's wood, and having three of his fingers hurt by the falling of a log, that is to say, to a barber for healing the said fingers, of my Lord's charity, 20d.

Two facts may be deduced from these records, viz., that there was a bridge over the Wear at Newton Cap previous to the present structure, which was built by the succeeding Bishop, Walter Skirlaw; and, also, that the sloping hill now called "Wear Chare," and the overhanging gardens and fields to the west of it, and immediately behind North Bondgate, were then called "St Anne's Green."

During the episcopate of Bishop Walter Skirlaw there seems little recorded in connection with the immediate history of Bishop Aukland, with the exception of the building of the above-named bridge, and the erection of a stone gateway which led to the manor-house; but of these works no account rolls have been preserved. Tradition, however, says that the name of the builder of the bridge was Sherley, and that he was a runaway apprentice. During the episcopate of Cardinal Thomas Langley (1406-1437), we find these important items, viz.:—

Paid to the stewards of the church of St. Andrew Aukland, and the parishioners there, to build the belfry of the said church, of my Lord's gift by my Lord's letter of warrant, and by the oath of Richard Bukley made upon the account, £6 13s. 4d.

Paid to William Bolton and his fellow-carpenters working upon the felling, lopping, squaring, and making of a wooden bridge, called the Pybrig, near the Burnneyln of Aukland, on the other side of the Gaunless, of 3 "jeweller" and new "hachez" hanging upon the same for keeping the stock within the park. "Laborers" 4d. per day, 39s. 4d.

#### COST OF A "WARRANT" MADE ANEW AT AUKLAND.

Paid to John Catlinson, William Seme, and John Ronkton, and their fellows, working at the making of a new "warrant" on the south side of the "Wer," between the west end of the warrant made by William Forster of Aukland, and the west mill for the stopping of the water of Wer from the "fleme" (dam) of the corn mills there, £4 2s. 6d.

Pitch and tar bought to repair the boat used in carrying branches and brushwood across the river from Birtley Park by a nearer way over five ridges belonging to Thomas Bokenfield, for the said warrant.

A new bottom for the common oven of Aukland.

1426-7. Paid to Thomas Egliston for marking 18 of my Lord's oxen with the mark of St. Wilfrid, to the intent that they may escape a certain infirmity called the "moryn" [murrain], 9d.

During the episcopacy of Cardinal Thomas Langley and Bishop Robert Neville there is but little in connection with our subject to record. Bishop Booth (1457-1476), is said to have built at his own expense the stone gateway of the college with the appurtenances. Of this building or its cost we have no account. We find, however, from the rolls of his times, that Edward IV. appropriated the revenues of the See of Durham for three or four years, in consequence of Booth's adherence to Henry VI. The Bishop was, however, subsequently restored to favour. In confirmation of this we find these items recorded :—

1457-1461. Roll of John Lound and John Sturgeon, the King's receivers. Paid to John Nevill, Earl of Northumberland, warden of the East March against Scotland, in part of payment of £600 granted to him by our Lord the King, to be received of the hands of the Receiver-general of Durham, £102 5s. 2d.

For the expenses of the soldiers within the Castle of Durham, for the safe custody of the castle and city, from the 16th December to 14th of July, together with £45 16s. for their wages, £106 3s. 10½d.

Paid to William Thirkeld, serjeant of the King, in money granted to him by the King by way of reward for his good services daily to the said King, by the hands of John Sturgeon, Receiver-general of Durham, by letters under the King's signet, dated 27th January, in the third year of his reign, £8.

Paid to the Prior of Tynmouth for the expenses of the soldiers there, in full payment of 40 marks, by the King's letter, 113s. 4d.

The following curious entries are highly illustrative of those early times, not only as showing the power and position of the Bishop, but also the status of his tenantry and vassals, who were then still subject to military service. They are here sent in a body, under the command of the Sheriff of Durham and the Bishop's Escheator, to Hartlepool, to take into custody Thomas Clifford and others in his suite, "rebels of our Lord the King." "Hert and Hertilpole" were estates of Lord John Clifford, who was attainted upon the accession of Edward IV. for having espoused the cause of Henry VI. The Bishop took possession of the forfeited estates in right of the See, but was unable to establish his claim, as they were proved to form no part of the palatinate franchise :—

**EXPENSES OF SOLDIERS, &c.**—Paid to divers soldiers for their wages and expenses in keeping the town and port of Hertilpole on the 25th February, for my Lord's use after possession had been taken; allowed here by my Lord's command, £65 13s. 4d. Paid to Nicholas Moreton on the 1st March, for the expenses of commissioners sitting at Sadbury on an inquisition touching Hert and Hertilpole, with servants' expenses at Hertilpole, £10. Sum £75 13s. 4d.

1471-2. Chancellor. Paid to John Athirton, Esq., Sheriff of Durham, and Henry Radclyffe, Esq., Escheator of Durham, for their expenses and those of my Lord's tenants and others riding to Hertilpole to take Thomas Clyfford and others in his suite, rebels of our Lord the King, by command of the Chancellor, and Richard Chadkirke, clerk, £7 12s. 4d.

The next extracts seem to refer to a time when the Bishop was under the displeasure of the King, as they are included in the Chancellor's accounts.

1466-7. Chancellor. To William Burton, keeper of the garden at Aukland, at the rate of 1d. per day, by my Lord's letters patent for term of life, . . .

1470. The cost of a house called "logh" (lodge), within the park of Aukland—walls of clay and stone.

Cost and expenses of the "soudur" (soldiers). Expenses of six men at board with the wife of Robert Ynskip, by command of Sir Thomas Metham, Knt., Sir Thomas Merkynefeld, and other gentlemen, for the safe custody of all my Lord's goods, within the manor-house and without :—On Monday 6 men at supper : white bread 2d., ale 3d., beef and mutton 4d. On Tuesday at breakfast : white bread and ale 8d., beef and mutton 4d. At supper the same day : bread and ale 6½d., beef and mutton 4d. Wednesday, at breakfast : white bread and ale 7½d., beef and mutton 5d. Horse meat 4d. Sum 4s.

We append a few items to show a peculiar characteristic of those times, when the Bishops of Durham were not only shipowners but shipbuilders :—

Cost of the Bishop's ship at Stockton. Felling timber in Gatished wood, 12d. Carriage of the wood to the Tyne,

two days at 12d., 2s. Two barrels of pitch, 9s. "Flekes," 6d. Seven stone of "sye," 21d. 50 "bords," called "waynscotez," 20s. 10d. 32 stone of iron, at 6½d., 17s. 4d. Working the same into nails, &c., at 3½d., 9s. 4d. 84 nails, called great "spikyng," (ijd.), 100 nails (7d.) called "dowbyl spiking," 60 nails (5d.) called "thaknale," 60 nails (3½d.) called "hechnale," 300 (greater hundred) nails (2s. 6d.) called "takenale," and 300 (greater) nails of wood, 7s. 7½d. For sawing 1½ rood of timber for the ship, at 3s. 4d., 4s. 2d. Carpenters for the new ship, 36 days at 7d., 21s. Other carpenters, at 6d. Two new "orez" (oars) for navigating the ship across the water and back again, 2s. Sum £6 5s. 10½d.

1470. Paid to John Robson, carpenter, for making two beds of "bord" at the "Denry," by my Lord's order, for the boys of Lord "Fezhu" (Fitzhugh) and Lord Lovell, 9d.

Other expenses, such as carters, branch-wood cutters, watching the oxen and cart horses by night in "Newgatleyes," halters, girthwebs, and buckles, steel for spades, "hakes," and "pykes," 60 new horse shoes at 1d. each. Cost in all 115s. 0½d.

Given to wife of Hugh Bixwyk a cow, in the stead of one belonging to the said Hugh, choked in the park of Auckland by the greyhounds of Alexander Lee, clerk.

The records about this time mention the names of several characters who figured more particularly in the annals of our town. In 1463, license was granted by the Prior of Durham to Thomas Man, of Bishop Auckland, to go to the Holy Land upon a pilgrimage against the Turks, having previously, before the shrine of St. Cuthbert, branded him upon the right side of his naked breast with a hot iron, shaped like a cross. Who this "Man" was—of his birth or parentage—how he became fired with a zeal to go on such an errand—whether he ever reached the Holy Land, or returned covered with scars or decorations, to astonish the good people of Auckland with his adventures, neither history nor tradition hath left any record.

Another illustration of the manners and customs of those times may be gathered from the following entry in the account rolls of Bishop Dudley, 1480 :—

1480. Paid to Jak Syde, my Lord's whiffler [a fifer who went first in processions], in reward in the name of alms, for his maintenance this year, 3s. 4d. Paid 8s. 4d. for fetters, "shakils," and other instruments of iron bought anew for binding and fixing the thieves in the gaol of Durham Castle.

1480-1. Paid to Thomas Cokfeld, waller, working upon the making of one chimney of stone within the manor-house of Auckland, 14 days at 6d. per day, with 7s. to his two servants at 3d., 14s. Paid to Robert Rycherdson and Thomas Ryche for making a clay wall around the fish ponds within the said manor, and a "flore" in a chamber there, 2s. 8d. Paid to John Pierson (3s.), for working 12 st. of iron, at 3d. per st., along with 15s. to Thomas Hoppeland for making 30 rods of new paling for my Lord's park, at 6d. per rod, 11s. 8d. Paid to Henry Newton for spreading molehills, 8d.

In Bishop Sherwood's time (1489) we find the following interesting letter, addressed from Auckland Castle to Sir John Paston, of Paston, in Norfolk. "Documents like this," says Raine, "take us back to a period of great simplicity in matters of commerce. The Bishop of Durham is in want of corn, wine, and wax, and he states his necessities to a gentleman living upon the coast of Norfolk, soliciting an exchange of those articles for the coal and other things of the north." It is a literary curiosity both in style and orthography. We, therefore, transcribe it in full :—

LETTER FROM THE BISHOP OF DURHAM TO SIR JOHN PASTON.

JHESUS CHRISTUS. Ryght wortchipful Sire, and myne especial and of long tyme apprevyd trusty and feythful frende, I in myne hertyeste wyse recommaunde me unto you. And for as myche as I hafe coles and othyr thyngs in these parties, and also ye hafe in those parties cornes wyne and wax, and, as I am enfourmyd, ye be noght evyl wylyd to dele with me, no more than I am to dele with you, in utteryng and also in receyvyng of suche thyngs, the whiche myght be to the profete of us bothe, I ther fore send un to you, at thys tyme, thys berer, William Waltere, gentylman, usshere of my chamber, to comune with you herin ; so that by delyberacion suche a wey may be takyn in thys byhalfe, as may be to the profete of either of us, and wherby our familiarite and frendeship may be encrescyd in tyme to cum ; whereonto for our old acqyntance to gedyr ye shal fynde me ful redy after my powere, by the grace of our Lorde, who ever kepe you and send ye myche worship and long prosperitie. Scribyllyd in the moste haste at my Castel or Manoir of Aucland, the xxvij day of January, 1489.

Your own trewe luffer and frende,

JOHN DURESMY.

In the receiver's rolls of Bishop Richard Fox we find the following entry relative to the dispute already mentioned, between the Bishop of Durham and Lord Clifford :—



1494. Receiver's Roll. Paid on the 23rd of March to divers persons of the bishoprick for their wages and expenses, being assembled to resist and impede the Lord Clyfford at the head of 1500 men, upon Stanemore, in warlike manner, from entering into the bishoprick, in prejudice of its liberties, and taking possession of Hert and Herthelpole, £106 8s. 10d.

From the following extract of a letter written by Bishop William Sever to his chancellor, Mr. Chambers, it appears there were bucks not only in the Park of Auckland, but also in those of Wolsingham and Stanhope. This letter is also highly characteristic of the period in which it was written :—

Also my pleasur is, in soo mych as I had this yere non venyson owt of my parks, now I wyll appoynt owt of Awklande ij. buks of the beste, and owt of Hulsyngham ij. in lyk wyse, and from Stanhope iij., and they all to be at York with me uppon Monday next, oon tym of that day, except that oon of the best of theym shall be lefte wyth my cosyn Rauff Nevyll, at Thornton Brygs. Than my mynd is, that my brother, the Prior of Duresme, and hys breder, hav oon ootheyr, wher ye thynks best, and than yourself and John Rakett to have on in lyk wyse to make you mery. Thus *Dominus vobiscum*.

Yours, W. DURESME.

"Auckland Castle," as it had then begun to be called, seems to have been characterised by a profuse and reckless hospitality and extravagance. Bishop Thomas Ruthall thus writes to Mr. Almoner (afterwards Cardinal) Wolsey :—

I broght hider with me viij. tunne of wyne, and, our Lord be thankyd, I hafe not two tunne left at this howre, and this is faire utteraunce in two moneths ; and schame it is to saye how many befs and motons have bene spent in my hous, besids other fresh meats, whete, malt, fysche, and such baggage : on my fayth, ye wold marvayle if my pastures had not been sum what stockyt byfore behynd, for ccc. parsons (persons) some day is but a small numbre, and of these days have I many, besids 60 or 80 beggers at the gate ; and this is the way to keepe a man poore.  
Aukland, 24 Oct. (1513.)

The following entry will give some idea of the state of the coinage of the days of which we are writing. The sum below alluded to was the Bishop's contribution to the Earl of Surrey, then on his road to the borders. The battle of Flodden-field was fought immediately afterwards :—

1513. Paid 20 Oct. to William Glenny of Durham (20s.) for the carriage of £800 of money to Newcastle, with 3 horses, together with 6s. 8d. paid for the expenses of William Bichbourne, Robert Wright, and Robert Bentley, servants of John Rakett, being at Newcastle in delivering the said money to the Lord Surrey, and the telling it for 4 days, by command of my Lord Bishop.

To Robert Longford, master of the choristers of the College of Aukeland, for his good attendance in chanting the Divine service daily, and for his diligent observance of the mass of the blessed Virgin Mary there, by command of the treasurer, 40s.—Seventeen tenants of my Lord fined for cutting down and carrying away fuel from the park of Aukeland. Fine forgiven by my Lord.

1513-4. Stock-keeper. Rec<sup>d</sup> £4 10s. of John Parkynson, my Lord's escheator, being the price of 11 oxen and 1 cow, the goods of one Rolland Huddesmaugh, late of Fisshebourne, a felon, for a felony committed by him. The price of an ox 8s., of a cow 2s.—Allowed to the computant for his expenses, and those of three servants to London, with cattle for the use of my Lord's house, in going, remaining, and returning, £7 6s.—Oxen and stirks, delivered at London for the use of my Lord's house, 229 ; price of each 10s. 6d.

1516-7. Sent to London this year, for my Lord's use, 42 fat oxen, at 15s.—£31 10s. 40 fat cows, at 11s.—£22. Expenses of Stock-keeper and three servants in driving, &c., three weeks, 49s. 7d. Of the oxen sent to London one was sold on the road to certain poor people at Newport, and another was stolen at Bramham. Stolen this year by thieves, upon the oath of my Lord's Stock-keeper and Shepherd in Weardale, 132 sheep, worth 20d. each.—Paid to my Lord's Shepherds in Weardale for their expenses when they went to Hexham in quest of the stolen sheep, 3s. 4d.

1526-7. Rec<sup>d</sup> of Richard Downes, farmer, of the herbage of the Park of Auckland, £12 17s. 8d.—Paid to Richard Downes, parker of the Park of Auckland, at the rate of £4. 11s. per ann., by letters patent, by Richard, late Bishop of Durham, for term of life, £4 11s.—To Miles Forest, keeper of the Manor-house, by letters patent, for term of life, granted by Thomas Lord Cardinal, 40s.—To Giles Hopper and Richard Downes, paliciars of the Park of Auckland, per ann., 30s. 4d.

The Bishopric was held, between the year 1522-1530, by Cardinal Wolsey, one of the most remarkable men of that age, though he is said to have never resided at Auckland Castle, nor even visited his northern diocese. It, however, forms no part of the province of the local

historian to trace the history of this prelate from his humble origin of a butcher's son at Ipswich, until he became, not only Cardinal, but the Pope's Legate, and is said to have even aspired to the Popedom ; or we might have traced him to the time when he ceased to be the tool of Henry, and was gradually striped of his honours and his power ; being led to exclaim, in the sixtieth year of his age, " If I had served God as diligently as I have done the King, He would not have given me over in my grey hairs ! " Shakespeare thus sums up his character :—

This Cardinal,  
Though from a humble stock, undoubtedly  
Was fashion'd to much honour from his cradle.  
He was a scholar, and a ripe and good one ;  
Exceeding wise, fair spoken, and persuading :  
Lofty and sour to them that lov'd him not ;  
But, to those men that sought him, sweet as summer.  
And though he were unsatisfied in getting  
(Which was a sin), yet in bestowing, Madam,  
He was most princely. Ever witness for him  
Those twins of learning that he raised in you,  
Ipswich and Oxford ! one of which fell with him,  
Unwilling to outlive the good that did it ;  
The other, though unfinish'd, yet so famous,  
So excellent in art, and still so rising,  
That Christendom shall ever speak his virtue.  
His overthrow heap'd happiness upon him ;  
For then, and not till then, he felt himself,  
And found the blessedness of being little ;  
And to add greater honours to his age  
Than man could give him, he died fearing God.

#### CHAPTER IV.

We now come to the episcopate of Bishop Cuthbert Tunstall, the events of whose time, though not immediately connected with the history of Bishop Auckland, yet form such an important part of the history of the north, and more particularly the See of Durham, that we give them in full, from " Richardson's Local Historian's Table Book " :—

In 1530, Cuthbert Tunstall, Bishop of London, was translated to the See of Durham. In 1534, when Henry VIII., in defiance of the Roman Pontiff, assumed the title of Supreme Head of the English Church, Tunstall hesitated, argued, and submitted ; and, soon after, publicly defended the King's supremacy from the pulpit. In 1535, he acted as one of the commissioners for valuing all ecclesiastical benefices, and settling the first fruits and tenths on the Crown. By the Act 27, Henry VIII., the Bishop was deprived of nearly all the ancient honours and peculiar privileges which a succession of monarchs, during six centuries, had lavished on the See of Durham. Bishop Tunstall bowed to the storm in silence, and preserved during the remainder of Henry's reign a considerable degree of personal favour and influence. On the accession of Edward VI., the cautious, yet open, conduct of Tunstall seems for a time to have saved him from ruin ; he had been dismissed from the Council Board in 1548, but suffered no further molestation during the first years of the new reign. The ambitious views, however, of the daring and profligate Dudley, Duke of Northumberland, impelled him to hasten the downfall of the mild and unoffending prelate. Tunstall's deprivation was pronounced on the 14th of August, 1552, and he was immediately sent to the Tower ; and on the 21st of March following, a bill was read for " the suppression of the Bishoprick of Durham." The death of the young King defeated the projects and the ambition of Dudley ; and amongst other consequences of the accession of the Princess Mary, he appears to have constantly resided, and to have successfully exerted his influence in screening the unhappy victims of persecution, and if he be blamed for a tacit consent to horrors which he probably could not prevent, it may be stated that at least his own extended diocese was not stained with the blood of one religious martyr. During the heat of persecution, Russell, a reformed preacher, was brought before the Bishop at Auckland, charged with opinions which, if acknowledged, must have proved fatal to him, and which Tunstall knew he would not deny : " hitherto," said the Bishop, " we have a good report among our neighbours ; I pray you bring not this man's blood upon my head," and immediately dismissed him unexamined. On the accession of Elizabeth, hopes were earnestly entertained, founded on Tunstall's known mildness and moderation, that he would not refuse taking the oath of supremacy. Without, however, expressing any hostile feeling, either to the queen or to the reformers, he declined in his old age again changing his religious creed.

We give, also, the following extract from a letter, dated 1551, the year in which Tunstall was committed to the Tower on a charge of treason, which is sufficiently expressive of its purport, without any comment :—

We went to the Bussahop's house at Aukland, and came secretly and shortley, so no man knew, and calling the Chancellor's Surveyor and Dr. Ridley, which only had the hole ordre of the house and were most privy to their doings, and immediatle toke of them the keyes of my Lord's lodgings, and their own chambers, and sent two trusty gent. to kepe the Bp's house at Stockton, and let no man enter—the boke *De different' a regis et ecclesie potestate*, and a boke he had himself penned—sent all the writings to the King's Grace and you, enclosed in a basket, and afterwards went to Duresme, and found in a very secret place in the Abbei cccijl. xjs. vijd., taking an inventory. We marvelled we found so little value—he must have mad all things clere therfor beforehand—only found in money at Aukland £11.

RA. WESTMORELAND,  
HENRY COMBRELAND,  
THOMAS CLIFFORD.

To the worshipful Mr. Tho. CRUMWELL.

From the account rolls of Bishop Tunstall, which are very lengthy and contain a perfect enumeration of all the various offices of the See, with their respective emoluments, it would appear that he built many additions to the Manor-house at Auckland, and finished much which Ruthall had begun. In his will he says :—

Wheras I found the houses and dwellings of the landes belonging to the Bishopricks of Duresme in such and almost total ruin, that I had not one house at my first coming to lye drye in, which I have by grete cost and labour so repared as bothe the county doth knowe, and the thinge will shew itself, and had never one peny of dilapidacions of any of my predecessors, and for my brief time have made so grete coste, I think I ought of reason not to pay any thing for dilapidacion to my successors.

Under the date 1537-8, we find the following :—

For maykinge of the barrys overthwerde the hall in Awklande, wher the prisoners was reynngnyd (arraigned), on day, after 8d. the day, 8d. For nayles for the same, 2d. "For maykyng the barre for reynngnyng of the prisoners."

The prisoners above alluded to were, no doubt, persons who had been concerned in the rebellion (which was a movement for the restoration of the monasteries) that was raging in the Northern Counties the year previous, called "The Pilgrimage of Grace," and for whose trial a commission sat at Auckland.

Tunstall contributed much to the learning and science of his country. He was driven into exile, and died in solitude and beggary in London, shorn of everything but his kindly heart and honest fame. He was succeeded in the See of Durham by a man, if history speaks true, of a very different stamp.

James Pilkington, who was appointed to the See in 1561, is described as a man strict even to austerity—whose manners were cold and forbidding, and who detested cap and surplice even more than anti-Christ. During the time of his episcopate he demolished and defaced most of the ancient manor-houses belonging to the See, and broke the bells of the college at Auckland and sold and converted them to his own use. In the lower part of the college, where divine service had been duly celebrated, he made a bowling alley; and in the house above the college, which before that time had been used for divine service upon general festival days, he built a pair of butts, in which two places he allowed both shooting and bowling.

The same old writer (whom we have been quoting) further says, after enumerating many more dilapidations committed by him—"And finally he sold all the great woods in Bentfelysyd, so that, in conclusion, he built nothing, but plucked down in all places, saving a certain odd reparation of the wooden gates, and a stable at Auckland."

1561-2. Manor of Awkland. For building a barne there of vij. roomes of post and panne. Sum £27 15s. 1d.—For a gryndstone with an assell tre of yron and a croke, 3s. 8d.—For working tymber for the gaites at Awkland, 22s.—For making a new stare and a dore out of the greate chamber into the courte, 7s. 2d.

The Earl of Winchester held the office of "Capitalis pincerna" under the Crown at this time, and writes the following letter in that capacity :—

## THE EARL OF WINCHESTER TO THE "CUSTOMERS," &amp;c., OF NEWCASTLE.

To my frendes the Customers, Comptroler and searchers of the porte of Newcastle.

I comend me to yow, and so will and require yow to permytt and suffer my verie good Lord the Bisshopp of Durehame to take and poinde at your porte for his howsolde expences sevne Tonnes of wine, without payeing the new ympost. And this writting shalbe warraunt to you for the doing therof. Written this xvijth of October, 1567.

WINCHESTER.

On the 26th November, 1565, a commission sat at the Palace of Auckland, composed of the following, viz., Bishop Pilkington, William Lord Eure, Sir George Bowes, and Thomas Layton, for the purpose of inquiring into the condition of the Ports of the County-Palatine. A report to the Privy Council was drawn up, which gives much curious information respecting some of our most important neighbouring towns in those early days, and which contrasts strangely with their condition three centuries later. We quote the following :—

At Hartlepool there were sixty-six householders. The town had one ship, the "Peter," belonging to John Brown and George Smith. Besides this vessel the town had three five-men boats, and seventeen small cobses, all occupied in fishing, and by which fifty-one persons got their living. Three miles from Hartlepool was a creek called "Tees Mouth," but no town nor habitation until Stockton (ten miles distant), where ships might come near the shore, and boats might come on land. There was a fishing town called "Sunderland," which had thirty householders, but there were neither ships nor boats, and only seven fishing cobses belonging to the town, occupying twenty fishermen. The town was in great decay of building and inhabitants. There was also a fishing town or creek called "South Shields," having fifty-one householders, fifty being fishermen. There were no landing or unlading, save of their own fish, as all that came into the river were unladed at Newcastle. There were three ships belonging to the town, the "Uswen," the "Edward," and the "John of Shields," belonging to John Bowmaker, William Lawson, and Edward Kitchin; and six boats or cobses, all occupied in fishing. Twenty-five persons got their living thereby. There were also twenty houses in the town wherein fishermen dwelt, which were in decay. Deputies were ordained by the above-named, for each place, for the execution of the articles annexed to the Commission.

We quote from the same old author before mentioned the following curious account of the death and burial of Bishop James Pilkington :—

He died at Auckland the 23 of January 1575; presently after whose death, one being appointed to bowell him, who shewing himself unskilfull therein, left a knyfe within his body, having unfynished that work, by reason whereof one Wyllyams of Darnton, being sent for for that purpose, soddenly putting his hand into the dead bodie unawares hurt himself upon the said knife, not knowing of the same. He was streighte way after buried in the parish church of St. Andrew Auckland without any solemnitie, for that he did not like nor allowe of such ceremonies; but he was afterwards, by the appointment of some that were in authoritie, taken up again, for that they were given to understand that he was not so honourablye buried as became such a prelate to be, by reason whereof his bodye was taken up again, and was carried to Durham upon a very tempestuous day, and there lieth buried in the Quear of the Cathedrall Church of Durisme under a marble tume taken out of the Colledge of Auckland, being the tume of one Tompson, once Deane of the said Colledge, and from thence caryed to Durham; and in carriage a corner of the said stone did burst; notwithstanding, it was set together again, and so lyeth erected above the said Bushop.

The great change in the religion of the State, which was effected by Henry VIII. (says Raine, jun.), "was by no means a popular measure in the north of England; and in no part of the British Empire did the first pale and struggling ray of the Reformation break with more unwelcome lustre." This statement seems fully borne out by a letter written by Bishop Barnes to Lord Burleigh. After lauding the people of Northumberland for their civil obedience and excellent conformity, and himself for driving out "the reconciling Priests and Massers, whereof there is great store, but now they be all gone to Lancashire and Yorkshire," he proceeds—"I assure your Lordship these people are far more plyable to all good order than those stubborn, churlish people of the county of Durham, and their neighbours of Richmondshire, who show but, as the proverb is, Jack o' napes' charity in their hearts."

In the "Memorials of the Rebellion of 1569," by Sir C. Sharpe—which are principally composed of original documents and letters, fragments of which were discovered in a closet in the library at Gibside, and some others, which were found on the 6th of October, 1833, in an old deal box, thrown carelessly aside in the room used as an armoury by the Derwent and Gibside

Yeomanry, and now known as "the Bowes' Manuscripts"\*—we find that the following number of persons, in addition to twenty-one of the inhabitants of Bishop Auckland, five of whom were executed, joined that ill-starred expedition :—

	JOINED.		EXECUTED.			JOINED.		EXECUTED.	
Farrye on the Hill ... ..	15	...	5		Cockfeilde ... ..	15	...	3	
Weste Merington (Westerton)...	4	...	1		Newton Cappe ... ..	2	...	1	
Myddyll Merington ... ..	4	...	1		Eakam ... ..	3	...	1	
Eldon ... ..	5	...	0		Hamsterleye ... ..	4	...	0	
Byers Grene ... ..	4	...	1		Lyndseeke ... ..	11	...	0	
Wolsyngham ... ..	16	...	4		Elmyden Rawe ... ..	9	...	2	
Bolam ... ..	8	...	2		Wyllington ... ..	5	...	1	
Ingleton ... ..	13	...	3		West Auckland .. ..	3	...	1	
Staynedroppe ... ..	44	...	7		Evenwodde ... ..	4	...	1	
Rabye ... ..	27	...	5		Mydryge... ..	7	...	2	
Tuddey (Tudhoe) ... ..	10	...	2		Redworthe ... ..	5	...	1	
Whytworth ... ..	3	...	1		Aykcliffe... ..	21	...	3	
Saynt Elen Auckland ... ..	12	...	2		Branspeth ... ..	3	...	0	

The rebellion, which spread itself not only through Northumberland, Westmoreland, and Durham, but the northern parts of Yorkshire, and which was an attempt to re-establish the Catholic religion, by bringing about a matrimonial alliance between the Duke of Norfolk and Mary Queen of Scots, was headed by the Earls of Northumberland and Westmoreland, backed by the principal part of the landed gentry of the North.† They mustered at Brancepeth Castle on the 28th November, and laid siege to Barnard Castle the next day, which was defended by Sir George Bowes. The siege lasted ten days, and on the eleventh he surrendered with all his men, numbering about 400. The following rhyme, known to most people in this locality, took its origin from this celebrated siege :—

A coward, a coward of Barney Castle,  
Dare na come out to fight a battle.

How this enterprise terminated, which (Sir C. Sharp, in his "Memorials," says) "was begun without foresight, conducted without energy, and ended in dastardly and inglorious flight—entailing on the families of those concerned lasting misery, and inflicting on the leaders attainder, proscription, and death"—are matters of general history; suffice it to say, that there was scarcely a town or village in this neighbourhood but what sent its victims to the scaffold. Sharp gives the number of executions in the Darlington Ward as 99; Easington Ward, 20; Stockton Ward, 25; Chester Ward, 20; Durham City, 28; Constables of the County, 44; Serving Men, 34. The Earl of Westmoreland escaped to Flanders, then in possession of Spain, where he died under the protection of the Spanish Monarch. The Earl of Northumberland—less fortunate—was betrayed by a vassal with whom he had taken refuge, and executed at York. The measures of Elizabeth against the inferior rebels were vindictive in the extreme; and it is said her partisan, Sir George Bowes, boasted that between the Tyne and York there was hardly a village which had not yielded a victim to Elizabeth's fears or revenge. We give the following letter from Sir George Bowes to the Earl of Sussex, who was then Lieutenant-General of the army in the north, copied from the Bowes' MSS., as given in "Sharp's Memorials":—

SIR GEORGE BOWES TO THE EARL OF SUSSEX, 12TH NOVEMBER.

My bownden dewtye premised: pleaseth your Lordshipe to be advertysede, that for sewrtye the Erles of Northumberlande and Westmerland ar together at Branspeth, and with them, or at Tyrsdell, hard by, at Francis Bullmer's howse, ar the Sheryve of Yorkshere and Mr. Markenfeld, whose companye ridethe armed with coralets and

\* Those curious old documents—which illustrate and throw a light upon a portion of British History which had hitherto been veiled in considerable mystery—are now deposited at Streatham Castle, and form eighteen folio volumes, with perfect indexes to the whole.

† Sir Ralph Sadler states: "There be not in all this countrey ten gentillmen who do favour and allowe of Her Majestie's proceedings in the cause of religion. The 'aintient faith' still lay like lees at the bottom of men's hearts; and if the vessel was ever so little stirred, came to the top."

spears, and hathe ryden to and fro betwixt [Brancepath] and William Norton's hows twyse, so that they occupye the streets in [a] maner daye and nyght, butt dellethe with no man. There [are] sundry tropes of twenty, or thereabouts, latly come forth of Yorkahyer, and direct their course to Branspeth, but yt ys not as yett knowne what theys are; but I truste, by tomorowe at nyght, to understand and knowe the names of all the jentylmen that kepethe the Erles' or anye of the others' companye. And yett ther ys verye strait watche and ward; and this daye ys appointyd to be at Branspeth all that anye of them in [any] manner can make, in ther armor; but what actyon they intend I know not, but yt shall nott sooner be uttered to any number, but I truste to be advertysed. But sewer yt is lokyd verye generally that to-morowe, or this daye, they will sett forthe what soever they pretend to doye, and shewe ther force, which ys nott, when yt is wholly gathered, by that I can lerne, above six hundred men, and thereabouts. They will be together this daye, or nyght, but dowting what myght happen to my selfe, whom theye greatlye menace, I have put my selfe and my howsehold only, into Barnard-castel Castell, and hath spoken with manye of the better sortt, as well of the bishopbrigg, as of Richmondshire, all which promisethe to serve the Quene's Majestie obedyentlye and dewtyfully, and yett doith what they can to stay these rumours, which the others, before-named, wyfully styreth. And sewre, in my opynyon, the moste part, and in [a] manner all, both of the gentelmen and commoners [in] Rychmondshyre, are both dewtyfull and redye to serve, as thaye shall be commanded by you, so that th'Erll of Northumberland shall be able to doye small there. And, finallye, I yett reste of that opynyon, that the Erles, with ther confederaytes, ar not determyned of any open action, butt makith thes assemblies, eyther for ther owne garde, beyng in greates feare to be apprehendid, eyther meaneth to make a shewe, and so separate themselves; wherunto I feare they shal be muche stirred by thes wicked counsellors, that hath brought them to this staye. Butt what shal be further sett forthe, your Lo. shall be ascertained off with all deligens; and so resteth redye to serve her Majestye, as by your Lo. I shal be directed, or commanded; and so taketh my leve: from the Queen's Majesty's castell of Barnard Castell, the twelfth of November, 1569.

Your Lordships wholly at commandment.

We also give the following letter from Sir G. Bowes to Secretary Cecil, copied from the same source as the above:—

SIR G. BOWES TO SECRETARY CECIL, 14TH DECEMBER, 1569.

It may please your honorable mastership: Yesternyght I receyved a letter from the Quenes Majestie, of the 26th off November last, with another letter from yow of the sayme date: before which tyme I receyved none from her hyghness or Privy Councill, or yow, at any tyme sythens my entre into her Majesties Castile of Bernard Castell, which was in the beginning of thys rebellyon; and beyng then commanded by her graces severall comyssyons to me and others, derecte, to levye power, to be in redynes to attend upon the Lord Lieutenant, to suppress thys rebellyon; I had gathered thether bothe horsmen, and also fotmen, and keypyng them at Barnard Castle with me; to repayer to the Lord Lieutenant, upon his Lordships call, as he had dyrected me. I was, in the mene tyme, besaged by the rebells, and contenyng there in strait seage, wythe very hard dyett and great want of bread, drynck, and water; which was our onely dryncke, save I myxed yt with some wyne.

I fownde the people in the Castle in continuall mutenyces, seakyng not only, by greatt numbers, to leape the walles and run to the rebells; but also by all menes to betraye the pece, and with open force to deliver yt, and all in yt, to the rebells. So far, as in one daye and nyght, two hundred and twenty six men leapyd over the walles, and opened the gaytes, and went to the enemy; off which number, thirty fyve broke their necks, legges, or armes in the leaping. Upon which especyall extremytyes, and that day our water that we had, by the intelligens off them that fled from us, being strait, or taken away; and by other great occasions, I was forced, by composytyon offerd, to leave the pece; takyng with me all the men, armor, weapens, and horses; levyng my household stuffe, which I mayd no accompt off, in this tyme of servyce, tho the valewe wer greatt; so as the enemyes receyved only the bare pece and stuff aforesaid, which, by the causes aforesayd, I could holde no longer. And I am come with my holle number, which this day will be three hundred horse, and one hundreth fotmen, to the Lo. Lieutenant, to serve her hyghness, wythe all my force and redy harte; trustyng yt wyll please her graces goodness to accompt, in good part, these my doynge, intendyt only to save hyr graces good subjects from the force of the rebells; and to bryng theym agayne in place of servyce, rather than to preserve my lyeff, the danger whereof shall never drawe me any whytt backe from hyr hyghness servyce, with my full dewtye.

Hereof I wrytte the more shortte unto you, because I truste the Lo. Lient. hath alrede certified hyr grace of all thyngs touching thys matter; wher in I humble praye your favorable supporte and gudness, to holde me, in case and opynyone, as my symple faythe and truthe hath and shall deserve. At my comyng abrode, my storers, and keepers off my houses, repayred to me with the same speache that Jobes servants to him, (save only for my children;) for I am utterly spoylled off all my goodes, bothe within and without; my houses, and all my corn and cattle karried away; and my houses fully defaced, by pulling away off the dores, wyndowes, irons off the windows, sylyng, and all my brewe vessels and other vessels, and chymnees apperteyning my kytchyn; so that I now possess nothing but my horse, armor, and weapon, brought out from Barnard Castle, which I more esteem than twenty times so much off other things; for that by yt I am enabld to serve my good Quene, whom God preserve, and I wey not all my losses. And thus I pray God preserve you. From Sysaye the xiiijth of December, 1569.

After the rebellion, those who had taken any share in the proceedings, either passively or actively, were called to account for their conduct, and in a manuscript in the Registrar's Office, Durham, which contains a brief extract of their replies, we find the following :—

John Lilborn, of Sheldon; gentleman, aged 31. He rent the bible in pieces in the Church of St. Andrew, Auckland, and is heartily sorry therefore, and hath bought another Bible at his own charge; and further, he took the boards of the communion table and threw them underfoot.

Will. Cook, of Bishop Auckland, tore part of the books with his hands and teeth.

John Burnop, of St. Helens Aukland, says, "He was at church on the Second Sunday in advent, when *Gaudete in Domino* was usually sung. That one George White came to the church and said mass, and preached against the state of religion in the realm, and willed them to revert to the Church of Rome. He read absolution to the people, amongst whom was Jane, wife of Mr. Robert Eden. Mrs. Eden was present from beginning to end, sitting in the quire. Before Sir George went to mass, he received Mrs. Eden into the Church by the hand, as the custom was, and sprinkled holy water upon her."

From the criminal records of Durham we also find that Bishop Auckland participated in some degree in the disturbances of those turbulent times. On October 3rd, 1666, Edward Lamerson, yeoman, of Bishop Auckland, Anthony Hodgson and Emanuel Grice, of the same place, Quakers, were sentenced by the Court of Quarter Sessions to seven years' transportation, for assembling at the house of John Longstaffe, for the purposes of their religion.

The following list of persons suffered fine and imprisonment for not attending the Parish Church during the reigns of Elizabeth and James—a time when men were appointed in each parish to report to the Bailiff or Constable all those who refused or neglected so to do. These lists were made up periodically and sent to the Quarter Sessions, and warrants were then ordered to be made out for the apprehension of the offenders. In April, 1672, warrants were also issued against several petty constables for not sending in their returns of parish recusants. These lists are very lengthy, and were found by Mr. C. Carlton, of the Copyhold Office of Durham, whilst arranging the county records belonging to the magistrates, after being lost sight of for upwards of two centuries :—

ROLL DATED 7TH JANUARY. JAMES I.—Jane Wall, spinster, St. Helen's Auckland; Elizabeth Wall; Isabella, wife of George Shafto, gent., Hamsterley.

APRIL 13TH, JAMES I.—Margery, wife of John Eden, of West Auckland, Esq.; Meriale Eden, spinster.

LYNESACK AND SOFTLEY (1682-34, CHARLES II.)—Ralph Hodgson, yeoman, and Anna, his wife; William Elstob, and Maria, his wife; Anthony Hodgson, yeoman, and Jane, his wife; John Brown, and Jane, his wife; John Hodgson, yeoman; and Christopher Hodgson, yeoman.

RYERS GREEN.—William Trotter, yeoman; George Iverson, yeoman; Jane Vincent, widow; Margaret Vincent, spinster; William Lampton, gent., and Maria, his wife; Ralph Fenwick, gent.; Anna Lampton, spinster; James Lampton, gent.; Isabella Lampton, spinster; Martin Hartley, jun., yeoman, and Anna, his wife; and William Greenwell, yeoman, and Maria, his wife.

BISHOP AUCKLAND.—James Trotter, yeoman, and Margaret, his wife; John Walton, yeoman; Deborah Walton, spinster; William Spencelly, yeoman, and Margaret, his wife; Margaret Teasdale, widow; Jennetta Lambton, widow; Sarah Lambton, spinster; Robert Robinson, yeoman, and Sarah, his wife; Anna Arrundell, widow; John Garth, yeoman; Robert Pleasance, yeoman; Maria Wren, widow; Sarah Mason, spinster; Anthony Hodgson, yeoman, (transported); Elizabeth Hodgson, spinster; Abigella Hodgson, spinster; Zachariah Smirthwait, yeoman; Margaret Trotter, widow; James While, yeoman, and his wife; Emanuel Grice (transported); Sarah Rickley, widow; and Dorothea Thornale, spinster.

NEWTON CAP.—Stephen Walton,\* yeoman, and Maria, his wife; and Roger Denison, yeoman, and Deborah, his wife.

HUNWICK.—Margaret Wright, widow; and Jeremiah Head, yeoman.

In Richard Barnes (1575), the successor of Pilkington, we have a curious illustration of the propensity in human nature to desire to pry into futurity, which in those early days

\* Stephen Walton was a Baptist, and in 1699, the first meeting of the Northern Baptist Association was held at his house at Newton Cap. In the following year, 1700, a meeting was also held at the same place. Douglass, in his "History of the Baptist Churches in the North of England," says "This was the first associated meeting of a new and remarkable century; in the last ten years of which were formed the Baptist Missions, foreign and home."

was shared in by the learned as well as the illiterate. He was brought up at Brasenose College, Oxford, where, 'tis said, "he being a great student, had a great desire to know what his future might be in the world; and to that purpose he went to one skilled in that way, to be satisfied in that particular, and 'twas said there was a lowde voyce spoke in the next roome, and told him that he should have a great priesthood, but be unfortunate in his children, and both these came very truly to passe." In the account rolls of Bishop Barnes we find the following entry:—

To a goldsymth at Yorke for a plate to set over Mrs. Barnes, 32s.

Mrs. Barnes was the first wife of that Bishop, and lies buried in the Church of St. Andrew's Auckland, the above-named plate still marking her resting place.

The next Bishop was Toby Matthews (1595), during whose episcopate we find that Auckland Castle entertained a Royal visitor. Charles I. when a boy, upon the accession of his father to the throne of England in 1603, being then a very weak child, and a second son only, he was left behind in Scotland under the care of Lord Dunfermline. A year or two afterwards, having become stronger, he was removed into England, and on his way south, sojourned for a while at Auckland, no doubt for a twofold reason—first, from the well-known kind heartedness of the Bishop, who is said to have been an able controversialist, an eloquent preacher, and much respected in private life; and, secondly, from the beauty and healthfulness of the situation.

During the year 1617, Auckland Castle was honoured by another Royal visit. On the 17th of April, King James I., on his progress into Scotland, arrived at Auckland Palace, and remained there till the 19th. How the good people of Auckland received his Majesty, or how he was entertained during his stay, is not recorded; but, there can be no doubt that an event of this kind would be looked upon with a considerable amount of interest and curiosity; the aristocracy of the neighbourhood would be gathered together to do honour to their King, and the town would be all astir with excitement and in its holiday costume.

Surtees says, that on the 8th of May following the events above narrated, "King James scolded Bishop James so roughly and roundly, in his own castle of Durham, that he retired to Auckland, and died three days afterwards of a violent fit of strangury, brought on by perfect vexation."

In the year 1633, on Friday, May 31st, the Castle of Auckland received once more within its walls King Charles I., as he was progressing to his realm and crown of Scotland, and who had on the previous day been hospitably entertained by Sir Henry Vane at Raby Castle. Thomas Morton was then Bishop of Durham, and his reception of his Sovereign would be, no doubt, upon a magnificent scale; but no particular account has been preserved of the proceedings of the day. Laud, Bishop of London, the Earls of Northumberland, Arundel, Pembroke, Southampton, and Holland, and the Marquis of Hamilton, were in attendance upon him.

On the 4th February, 1647, King Charles made another and final visit to Auckland, but he was then a prisoner, having been a while before sold by his Scottish subjects to their fellow-traitors in England. "But," says Raine, "there was then no Bishop of Durham to extend to him the rites of homage or hospitality, or comfort him in his afflictions. Bishop Morton had been driven by the strong arm of successful treason from a home ennobled by his munificence, and consecrated by his piety; and his castle was in the hands of those who soon afterwards murdered their King."

In the register of St. Helen's Auckland Church, under the above date, we find the following entry, made by a Mr. Vaux who was the curate at that time:—

The same night our gracious King Charles laid at Christopher Dobson's house in Bishop Auckland.

Christopher Dobson was an innkeeper, and had his residence in the first house on the right hand side as you enter Silver-street from the Market-place, and now belonging to Mr. William Edgar. This house was used as an inn, and cockfighting was carried on in it, on an extensive scale, as



late as the year 1780. At that time it was still kept by a member of the Dobson family, who was known as "Dickey Dobson," the sign of the house being that of "Charles in the Royal Oak," adopted, no doubt, in memory of that event. There is a tradition, that whilst the King was at Auckland, a lady of the name of Wren, of Binchester, found him in the inn, in a sort of guard-room, surrounded by soldiers, who were smoking tobacco, the smell of which he held in abomination; and she being a great royalist, and an admirer of the King, spiritedly broke every pipe she could reach in her approach to her fallen Sovereign, the King thanking her, and saying she had done more than he durst have done.

From the travels of Sir William Brereton, Bart., in 1634, we extract the following description of the castle, and its surroundings at that period:—

The castle, as it is a stately, pleasant seat, of great receipt, so is it of great strength, compassed with a thick stone wall, seated upon the side of an hill, upon a rock, a river running below, and good store of wood (though little timber) encompassing above.

Here is a very fair, neat hall, as I have found in any Bishop's palace in England. Two chapels belonging hereunto, the one over the other; the higher a most dainty, neat, light, pleasant place, but the voice is so drowned and swallowed by the echo, as few words can be understood. The lower is made use of upon Sabbath days, where, 21 Junii, Dr. Dod, now Dean of Ripon, made an excellent sermon; great resort here on Sundays by the neighbourhood; one sermon in the morning, and prayers in the afternoon.

Here are three dining-rooms, a fair matted gallery, wherein was placed on both sides these pictures:—Jo. Huss, Hierom of Prague, Luther, Zuinglius, Cranmer, Latymer, Whittakers, Wickliffe, Calvin, Beza, Perkins, Bullinger, Jewell, Fagius, Ridley, Bradford, Zanchius, Bucer, &c. And none but of this strain.

A dainty stately park, wherein I saw wild bulls and kine, which had two calves runners. There are about twenty wild beasts, all white; will not endure your approach; but if they be enraged or distressed, very violent and furious; their calves will be wondrous fat.

Here we rested the Lord's-day, and were very generously and nobly entertained. Here dined with him this day Mr. Linsley Wren of Binchester and his wife, a mighty gallant, a fine dainty gentlewoman, if she knew but how to value and prize the perfections God hath given her.

In Bishop Morton's time we find again a still further modification of the feudal system which existed in the Borough of Auckland in former days, as specified in the Boldon Buke and Hatfield's Survey. On an information filed by the Bishop's Attorney-General, in the Chancery at Durham, touching the customary service of certain copyhold lands in Auckland, called "Moor Close" and "Wigton Walls," it was decreed, "that all persons having right therein for ever thereafter, shall yearly, and every year from thenceforth, upon any warrant from the steward of the household, or clerk of the kitchen, for the time being, of the Bishop, and his successors, keep and provide, and have in readiness for the use and service of the Bishop and his successors, fourscore and ten good and able horses, well and sufficiently furnished, in a year, to be taken up ten horses at a time, as occasion should require, so that he might once in every year have the service of ninety horses, paying 6d. per day for each one of the ninety horses aforesaid, on pain of forfeiting their copyright, and being subject to attachment." The land above mentioned, which is situated on Etherley Moor, was in the occupation of the late Thomas Peacock, Esq., and appears to have been set apart for the especial use of the inhabitants of North Auckland. In the rolls of the Halmot Court (which will be noticed hereafter), held in Bishop Auckland in the year 1552, we find a grant, of which the following is a translation:—

Bondgate in Auckland. To this court came William Belte, Anthony Robson, Robert Alarson, and John Cragg, and together took one close called "Moore Close," otherwise "Wighton Walls," in Bishop Auckland, with hedges and ditches enclosed, and which Ralph Sherwood, of Evenwood, had right. The 1st of March, 2nd year of Cardinal Wolsey before the Bishop in his chancery, he (Sherwood) surrendered the above premises to the four persons named, for the common use of the vill of Auckland, as fully appears by the writing of the said Lord Bishop under seal in the custody of the chief Steward."

We also append a copy of the original Latin document:—

FROM THE COPYHOLD ROLLS IN THE POSSESSION OF MR. J. BOOTH, JUNIOR, DEPUTY-STEWARD.

Ad hunc Curiam venerunt Willms' Belte, Antonius Robson, Robtus Alanson, et Johis Cragg, et simul ceperunt un

clausum vocat Moreclose aliter vocat Wighton Wallys in Auckland, Epi' pnt 'sepibe' et fossats includitus. *In Quibus Radus' Shirewood de Eymwood* inde hens' jus primo die Marcii anno pont dm' Thome' miseracone' tituli Sce' Cecilie Sacroste Romane Eccleie Presbiteri Cardinalis Ebor Archiepus' Aplici' Sedis eciam de late legatus Anglie primatus et Cancellarii Necnon Epi Dunelm' Gora dci' dm' Epi' in Cancellarii sua Dunelm' psonalit' constitut tot' jus' titlu' et statum sua inde sursum reddidit in manus de reverendi Dm' Epi' Hendum' eisd' Willms' Antonis' Robto' et Johis' et sequelis suis *ad usum et pregate cocuis' villat de Auckland* pdict pnt p bre' dci' revdi' Dm' Epi' inde confect et sigillat et in custodia capitlis Senescalli remanent plenius constat Reddendi inde p ann ad usuale, &c.

By what means, or by whom these lands were alienated and taken from the copyholders of Bishop Auckland, and became the property of a private individual, we have not been able to ascertain.

## CHAPTER V.

The Commonwealth was one of the most remarkable and momentous epochs in the history of our country. In its events and changes, not only the See of Durham at large, but Bishop Auckland, and its castle in particular, participated. On the 9th of October, 1646, an ordinance for the total abolition of episcopacy passed both Houses of Parliament, and was followed on the 16th November, by an order for the sale of all the Bishop's lands for the use of the Commonwealth. We find the then Bishop driven from his palatial residence, his lands and revenues taken possession of by a parliamentary commission, and the Castle and Manor-house of Auckland, with all its appurtenances, sold to Sir Arthur Haslerigg, of Noseley, in Northamptonshire, for the sum of £6,102 8s. 11½d., who began without delay to pull down the old, and reconstruct for himself a new mansion-house within the court of the old castle. There is a tradition, though not authenticated by any record, that the parliamentary forces laid siege to the castle and fired several shots, destroying some part of the outer buildings, but this idea seems to have arisen from the fact that gunpowder was really used by Haslerigg for blasting purposes, in pulling down the old buildings. In Basire's "Dead Man's Real Speech," a funeral sermon upon the burial of Bishop Cosin, he says, "he did erect a goodly chapple in the Castle of Auckland, consecrated by himself on St. Peter's Day, 1665, two goodly chapples formerly erected there being blown up by Sir Arthur Haslerigg in the gunpowder plot of the late rebellion." Of the pulling down and rebuilding of the castle by Haslerigg we have no record, nor have we any account rolls—as in the times of the Bishops—by which we can obtain glimpses of the domestic economy, or the doings at Auckland or its castle, during the term of nineteen years it was in his possession. Tradition says that during that time it was the residence for a short while of the Poet Milton, who was Latin Secretary to Cromwell, but of this, however, we have no written record. With respect to the building, Dugdale informs us that "he (Haslerigg) designing to make Auckland his principal seat, not liking the old-fashioned building of the castle, resolved therefore on a new structure of a most noble and beautiful fabric, all of one pile, according to the most elegant mode of those times, taking for his pattern that curious and stately building at Thorpe, near Peterborough, which Oliver St. John, the Chief Justice of the Court of Common Pleas, under those mighty rulers, had, after the murder of the King, newly erected, partly out of the ruins of an ancient and goodly chapel adjoining to the church at Peterborough, on the north side thereof, and part of that cathedral." The house above referred to is said to have been a large square four-storied edifice, with dormer windows, and an ornamental frontispiece, or doorway. Haslerigg's house is believed to have stood on the ground stretching southwards from the east end of the present chapel, with its front facing westwards towards the present great drawing-room. That the establishment which Haslerigg kept up at Auckland was upon an extensive scale seems probable, as he was a man of considerable wealth and influence, being Governor of Newcastle as well as that of Tynemouth; in fact, his possessions and power were so great, that it is said to have acquired for him the title of the "Bishop of Durham."

On the accession of Charles II., Auckland Castle again changed masters. With the restoration

of monarchy came that of episcopacy, John Cosin, who was the Dean of Peterborough, being presented to the See of Durham—"a man (says Raine) who had devoted much time to its history, and who, antecedently to the great rebellion, had enjoyed preferment in the diocese, having been Rector of Brancepeth, and who was well known for his learning and munificence." Cosin, however, when he came to Auckland, declined making use of the mansion built by Haslerigg, considering it pollution of the sacred materials of the former structure to have them made into "the habitation of fanaticism," and he accordingly demolished it, and restored them to their original use in building the present elegant chapel, so that at the present time we have not one stone standing of the structure built by Sir Arthur Haslerigg, and the green sod and the shrubs of the bowling green are now flourishing over the place where his proud mansion stood. Raine has shown, however, from the very lengthy account rolls and correspondence of the Bishop, given in his "Auckland Castle," that the amount of mischief done by Haslerigg to the old chapel, and the extent of restoration made by Cosin, have both been exaggerated; though he admits that the windows on the south side, the roofs, ceilings, clerestory, pulpit, reading desk, magnificent wooden screen that divides the outer from the inner chapel, and an entire new casing of the south front, with rusticated Italian masonry, are all the work of Cosin. With respect to the old castle, Cosin himself says that "it had been ruined and almost utterly destroyed by ravenous sacrilege," and in another place, "that it had been pulled down and ruined." Existing documents, however, prove (says Raine) that here also there is much of exaggeration, and existing remains settle the point that Haslerigg, in the construction of his mansion-house, did scarcely meddle with the castle at all, so that the older parts of the castle now standing form a portion of the original structure erected by Bishop Beck in the twelfth century.

We have no record, however, how matters were going on in the town and neighbourhood about the time of which we are now writing, though their history may be said to be almost entirely comprised in that of the castle, the account rolls of which bring many of its inhabitants, with their occupations, to the surface. The first man who engages our attention at this time is John Longstaffe, a name still familiar to the town, and which was, half a century ago, one of the most numerous. In Kennett's Register, under the date August, 1662, we find the following:—

At this assize (Durham) John Longstaffe, a Quaker, the demolisher of the goodly Chapel and Castle of Auckland, under Sir Arthur Haslerig, pretending he was stirred up in the night by the Spirit, writ a letter to the Bench, wherein he took upon him to prophecy that many strange judgements do hang over this kingdom and government, and forcing the Justices to take notice of him; and denying to obey —, being convicted, had the sentence of *præmunire* pronounced against him—openly avowing that he will meet in their assemblies, and glorying in his sufferings.

Two years after the above date, we find John Longstaffe (who was a mason), again mentioned.

John Longstaffe to take downe part of Sir Arthur Heslrigs (new) building, and remove it; to take away the old buildings before the Great Chamber or Hall; to bring up the front wall of the same with rusticke ashler of the said new building; to remove the windows from the back side of the said chamber to the fore side; to make one new window, of the same form, on the east side; to place four windows on the fore side for lightning the kitchen below, bringing up the two return ends with plain ashler; to bring up the five buttresses to the battlement, in the same form as the buttresses in the south side of the new chapel are erected, with their finishings; to lengthen and remove the two windows from the east side of the said Great Chamber, to the west side of it, making them of the same length as those now on the east side; to bring up the two chimneys on the back side for the kitchen, supplying the battlement that shall be wanting; to make a chimney in the room intended for a scullerie; to have any old stones; the Bishop to provide timber—£150.

Thus we find John Longstaffe, the demolisher of the chapel and castle under Haslerigg, and the Quaker, setting law at defiance in 1662, becoming two years afterwards employed by the Bishop to demolish the newly-built house of Haslerigg himself, in the construction of which he had, no doubt, been engaged. It would appear John was an architect as well as a builder, as there is a plan of the castle, as Cosin found it on his return, from his pen. Raine says, however, that he was not much of a draughtsman, as much of his work is incomprehensible. He describes his own

performance as "a map of the whole, and as every part stand of to other; also by each part writen, how things are in order. If anything be desired to shew the convenientest way for bringing the old house into service, which I perceive will be far the easiest done, I shall be very reddie to do it, nott at all seeking myselfe in it." John Longstaffe fulfilled many more contracts besides the above, in the pulling down and repairing of the castle and chapel, and became at last brewer of the Bishop's ale, for which he was paid after the rate of three shillings per brewing.

We extract the following from the correspondence of the Bishop with his steward, Mr. Stapylton, respecting the building and alterations done at Auckland about this time, and in it mention is made of the names of many other well-known old Auckland families:—

1661-2. Jan. 30. London. "Ask Mr. Bowser what agreement he hath made for the wood rooffe of my Chappell at Aukland. I have considered the upper windows there, and I think four may serve, if five cannot be had."—*Bishop to Mr. Stapylton his steward.*

1661-2. Feb. 13. London. "You and Mr. Bowser doe not agree in the difference of the charge in altering the two rooffes at Aukland. Your accompt makes it £146, and Mr. Bowser's notes makes it but £100. This does something distract my Lord's judgement of it, that it had beene better your reckonings had beene first compared. My Lord excepts against your saying that now the carpenter had finished the Chappell rooffe (which he has done nothing to but barded it), he asks 30s. for altering. My Lord thinks the carpenter very deare, and may be brought to abate of his price. If you see Mr. Bowser againe, pray agree about the true difference of the workmen's demands about this, and if he has not sent my Lord a coppie of Robert Morley's last contract, desire him to do it with all speed."—*Mr. Arden to Mr. Stapylton.*

1663. April 7.—Agreement. Richard Herring, carver, to receive for carving 2 great eagles (in wood, for the roof of the middle aisle), at 12s. 6d. per pece, £1 5s. For 2 mitres at the west end of the Chapell, 10s. For 4 cherubins heads, 14s. For 4 garlands, 16s.—£3 5s. To have the stuffs sawne redy to hand. Mr. De Keyser to judge, &c.

1663. April 8. Articles for work according to draught and designe. Henry de Keiser, sculptor, to have £25 to winne the stone, carve and set it up. My Lord to find the crampes and lead the stones, and to give £5 more, if he shall judge the worke shall deserve it.

Amongst many other interesting matters in connection with the building of the present structure, we find Nicholas Green and William Lamb, of Durham, glaziers, and Matthew Browne and John Arundell, of Bishop Auckland, entering into a contract for the glazing of all the windows of the chapel with blue and white glass, according to the pattern agreed upon. We also find Abram Smith and John Brasse, of Durham, contracting for a great deal of joiner work, including a "skreene, eleven feet high, and of the breadth of the chappelle, according to a moddell or draught." On June 22nd, 1664, we find John Baptist Van Ersel agreeing "to paint the middle rooffe of the middle ile of the chappelle of Auckland, the beams, pendants, mouldings, brasses, spandrells, &c." We, also, find Mark Todd and James Hulle, joiners, contracting for "six chairs of. wenscote gross worke, for to be placed in the inside of the skreene within Auckland Chappelle, on the right and left in the middle ile." Under the same date there is an agreement with John Longstaffe "to build a wall from the end of the chappelle at Auckland Castle, to run eastward eleven yards in length," with a full description of the kind of work it was to be, and, also, to make new and firm foundations.

1666. Aug. 11. Paid John Longstaffe in full for the Porter's Lodge and out currtin wall, now measured and cleered, £14. Makes £179.

1667. May 24. Paving the out court, 258 yds., at 2½d. per y., £2 13s. 9d.—Paid Fathie Conyers for 5 days gathering stones at the river for the pavers, 2s. 1d. July, 1667. Paid Edward Elgye for 6 dayes makeing and setting up the finishing to the Porter's Lodge, where the other was blown downe and broken, 10s.

To go any further into the account rolls and correspondence of Bishop Cosin respecting the various buildings and alterations of the old castle, would lead us beyond our purposed space; but we give a few further extracts from the accounts of Ralph Featherstonhaugh, who was clerk to Mr. Arden, the house steward, which are illustrative of the domestic economy of the period:—

1665. Sept. 3. Paid for match when my Lord went to Spennymoor, 4d.

The trained bands, or militia of the county, at that period assembled at stated times upon

"Spenny Moor" for the purpose of being trained. They were armed with guns fitted with matchlocks, and hence the above charge. "Spenny Moor," and also the adjoining moor of Byers Green, were at that time (as before stated) open commons, and covered with heather.

- Sept. 15. Paid Mr. Forster, organist, for 16 services he prickt for Awckland Chapel, 16s.  
 Sept. 6. To the poore at Awckland a weekes allowance, 15s.  
 Oct. 17. Paid two cesses to the constable in Awckland—one for reed coates, the other for infected people, £1 10s. 0d.  
 Oct. 27. To Pegg to pay widow Spenceley for ale for my Lord's possets, 1s. 2d.  
 Dec. 19. Given to the Waits, 5s.  
 Dec. 20. For a tar barrell for the bonfire, 5th November, 2s.  
 Feb. 11. Given to a poor man in the church that had a paper in his hand, by my Lord's order, 2s.  
 Feb. 26. Delivered to Sir James Clavering £2, to Baron Hilton £2, to Mr. Lambton £3 10s. for pressing seamen for his Majesties service, at Sunderland, Gateshead, and South Sheals.  
 Feb. 20. Lent Mr. Wrenn upon accountt of his owne and his Sister's New Yeares Gift, the last new yeares tide, £1.  
 May 22. Given Mr. Coxman, of Raby, that brought a present of rabbets and sparragrasse, 2s. 6d. Given to the two Judges their fee at the assizes, £20. To the musicke at this assize, £1. Given to the 5 drummers at the assizes, 5s. For tarbarrells at the bonfire, 4s. 8d.  
 Aug. 23. To Darlington foot post, that brought letters about the Quakers, 2s.  
 1665-6. Jan. 1. To the Drummers for beating at the Castle, 5s.  
 Jan. 10. To Mrs. Gerrard to give Symon Armstrong, a poore old man in Darlington, by my Lord's order, £1.  
 Jan. 28. Paid Mr. Blackiston, he gave to poore folke at my Lady Bellasis doore when my Lord was there, 6d.  
 Feb. 19. For three months' allowance to Chapman's innocent and Gill's child, the one at 2d. per weeke, the other at 4d., 6s.  
 June 29. Paid Mr. Stapylton for newes bookes and gazettes from August to December last, 17s. 4d.  
 July 27. Given to Mr. Coxman, keeper of Raby Parke, that brought a side of venison, 5s.  
 Aug. 5. To Mrs. Gerrard, upon Mr. Davyson's child's christning day, by my Lord's order, which she gave for my Lordship, £3.  
 1667. April 9. To Mons<sup>r</sup> to buy a lb. of tobacco for my Lord, 4s. ; more for a grosse of pipes, 3s.  
 May 31. Received of Mr. Lancelot Hilton as a deodand for a gelding that kill'd a boy called Henry Theobalds, belonged to Jo. Allan, of Eggscliffe, vallued by the jury at £2 13s. 4d., and received by my Lord's order, by Mr. Stapylton.

In further illustration of the statistics of the period, we give a few particulars of a more general, but not less interesting nature, from the same book :—

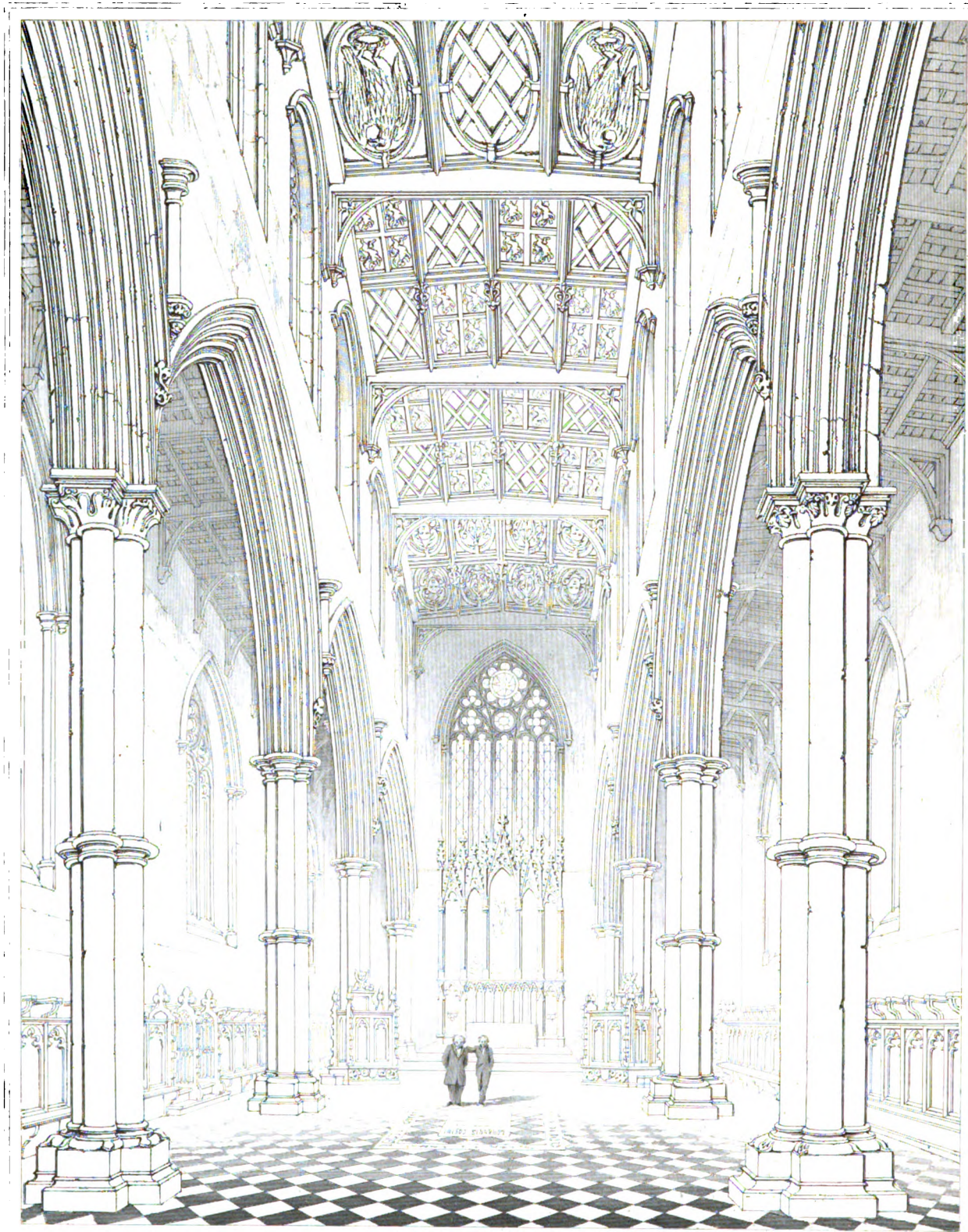
WAGES PER ANNUM. — Mr. Neile, the house steward, £20 ; Mons. Laville (the valet), £10 ; Mrs. Wren, the house-keeper, £8 ; Mr. John Wren, £8 ; Coachman, £7 ; Mr. Featherstonhaugh (the accountant), £6 ; Postillion, £5 ; Coachman's Helper, £4 ; Groom's Helper, £3 ; Keeper of Park Walls, £2 ; Kitchen Boy, £3, his lodgings per week, 4d. ; Usher of the Hall, 2s. 6d. per week ; Scullery-keeper, 2d. per day ; Porter, £7 per annum ; Porter at Durham, £5 ; Weeding in the Garden, 5d. per day.

1662. Auckland, March 3. This day wee have horse races heare on Hunwicke Moore. Mr. Davison has a little nagg runs with the like of Captaine Darcy's. Mr. Bricknell rides Mr. Davison's nagg. There will be much company there. Our Lady's goe in my Lord's coche from hence.—*Mr. Arden to Mr. Stapylton.*

It will be seen by the above extracts that mention is made of many names still familiar to the inhabitants of Bishop Auckland and neighbourhood, whose ancestors these people were. Their pedigrees can be traced in the old parish registers of St. Andrew's Auckland, from which copious extracts will be given when treating of that structure. A great deal of the work accomplished by them, and more especially in the interior of the chapel, have either been destroyed or removed, though much of the mason work done by John Longstaffe still remains. The exterior of the chapel is pretty much the same at the present day as it was left in Cosin's time, though the old castle has undergone many alterations and additions since then. These alterations will be briefly noticed hereafter, being too lengthy to enter into in detail, and barely of sufficient interest to secure the attention of the general reader, though to the antiquarian and architect it would, doubtless, prove an entertaining subject. The old castle, as it now stands, more resembles some magnificent foreign abbey than a castellated place for defence like Raby or Brancepeth. The resemblance is considerably enhanced by the appearance of the chapel, the architecture of which is richer than







J. H. P. 1884

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THE INTERIOR OF THE CATHEDRAL OF BIRMINGHAM

LOOKING EAST

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that of the castle, and which has been compared to that of King's College, Cambridge. A recent writer thus describes it :—"The windows are beautiful, and the numerous buttresses, surmounted with pinnacles, give it an air of great lightness and elegance, which is enhanced by its commanding situation, on the summit of a fine sloping lawn, which descends to the river, and along which a terrace, with embrasures, contribute to the general effect of the whole." We give the following brief description of the interior of the chapel :—The first object that attracts the attention of the visitor, on entering, is a beautiful marble monument, on the right hand side of the outer chapel, by Nollikins, with a Latin inscription to Bishop Trevor. A handsome carved screen runs across the west end, separating the outer from the inner chapel. The floor is of chequered marble; and two rows of light clustered marble columns, sixteen feet high, and surmounted by pointed arches, support the roof. The windows are beneath pointed arches, and adorned with stained glass: carved stalls are arranged along the walls, and there are two desks for the chaplains in the centre. The decorations of the altar-table, which consist of large candlesticks of silver, double gilt, three feet in height, fabricated with embossed work; a disc of silver, double gilt, two feet in diameter, upon which is skilfully represented the history of the Lord's Supper; a chalice of silver, double gilt, with a twisted stalk and cover of the like workmanship; two patens of silver, double gilt, with inscriptions from Holy Scripture; the Bible, in English, beautifully bound in a cover of crimson velvet, with plates of silver, double gilt, and clasps of the same workmanship, in large folio; the Liturgy of the Church of England, beautifully bound in a like cover of crimson velvet—all of which have a very fine effect when viewed from the other end of the sacred edifice, and above which is a painting of the "Resurrection," by Sir Joshua Reynolds. At the west end is a small organ, dated 1688, much admired for its richness of tone. In the centre of the floor, a plain stone, with a modest epitaph, records the death and the burial place of the founder, John Cosin. It appears to have been the Bishop's particular wish that his own body should be the first to be interred in the chapel. In this, however, he was disappointed, for Mr. Davidson, a son-in-law of the Bishop's, dying while his Lordship was in London, was interred in the chapel without his consent, and greatly to his mortification. James Lesly, who is described as "a noble youth," also lies buried within the chapel. In the year 1861, the remains of Bishop Villiers were interred in the chapel, and in 1868, Miss Baring, daughter of Dr. Baring, the present Bishop of Durham, was also buried there. The following entries are found in the Parish Registers of St. Andrew's Auckland, relative to the two former interments :—

April, 1672. Reverend in Xto Pater Johannes Epis Dunelmensis Sepulus in Cappellâ fua Auklandensi.  
Sept. 4. D. Jacobus Lealeuis, Nobilis Jevenis Sepulus in Cappellâ, Episcopali Auklandie.

"The Castle of Auckland," says Raine, "is now the sole episcopal residence of the See of Durham; and when the fabric itself, its splendid chapel, reaching to the Norman times, and its magnificent park, with its characteristic accompaniments of water and rock and wood are taken into consideration, it is well that, amongst all the chances and changes of the Palatinate, it has been the one to be spared." It will be readily gathered from the foregoing remarks that the castle, having received so many alterations and additions from its successive occupants, consists of a number of buildings of various dates and characters. It forms an irregular line of square masses, combining the character of an old English mansion, with some features of the castellated style. Several portions of the exterior are rich with heraldic ornaments, amongst which may be named the window of the servants' hall, built by Bishop Ruthall; and that of the dining-room above, which is the work of Bishop Tunstall. That part of the building called "Scotland" was erected by the latter Prelate, and is said to have been so named from its having been used as a lodging for hostages. It was afterwards converted into a granary, but was restored by Bishop Trevor, who also built the suite of rooms on the southern front. Bishop Skirlaw is said to have built a gate-house adjoining the Market-place, which was rebuilt by Bishop Booth. A new one



was also built by Bishop Tunstall, the gates of which (from their appearance in the sketch given by Buck, 1722), were of wood. The present structure, from a design by Sir Thomas Robinson, of Rokeby, is the work of Bishop Trevor, who expended £8,000 in improvements in and around the castle. The stone screen, which now encloses the south front of the castle, and which consists of a range of low-pointed arches, between the piers of which are ranges of iron palisading, having a large gateway in the centre, is the work of Bishop Barrington. The stately-looking old mansion-house, now used as a porter's lodge at the entrance of the Park, is said to have been formerly the town mansion of the Crosiers, of Newbiggin, in the parish of Heighington. It stood at that time outside the Park, and when Bishop Trevor purchased it, had been converted into a woollen manufactory.

To enter into anything like a minute description of the interior of the castle, either in bygone times or at the present, lies beyond the limits of our prescribed plan. We, therefore, refer those who wish for further information to "Raine's Auckland Castle," before alluded to, from which many of the account rolls, as well as much of the information already given, has been derived. They will, also, find much interesting matter bearing upon the domestic, as well as the public, life of the various Bishops who have resided at the castle, amongst which will be found the expense roll of a journey to London, by Bishop de Insula, in 1274, and that of Bishop Cosin, in 1667, from which many curious comparisons may be drawn; also, an inventory, taken June, 1628, as well as extracts from the survey, taken preparatory to its sale during the Commonwealth, with numerous letters written to his steward, and other people, employed in the various repairs and alterations in and around the castle during his episcopate.

#### CHAPTER VI.

We must now return once more to our little town. Leland says (who wrote about a century previous to the time we have been treating upon), "The town self of Akelande is of no estimation, yet is ther a praty market of corne. It standith on a praty hill bytween two ryvers, wherof Were lyith on the north syde, and Gaundelesse on the south; and an arrow shot or more benethe they meete, and make one streame, and ren to the este, and each of these ryvers hath an hill by it." Camden, in his "Britannia," compiled about a century later, simply mentions "a fair built house of Bishop's, with turrets," and Newton Cap Bridge, but not one word respecting the town. In the "Magna Britannia," a book compiled about 1730, we find the following description of the town:—"This town is pleasantly seated upon the side of a hill, in a very good air, and hath a good market weekly, on Thursday. The Manor of this town belongs to the Bishop, and the houses are handsome. In fine, 'tis one of the best towns in the county." To those who have only known Bishop Auckland during the last half century, this description may seem strange; nevertheless, it is strictly true. Bishop Auckland, previous to that time, was a clean, quaint-looking old place, possessing many odd looking inns and buildings of considerable antiquity, dating from the times of Henry and Elizabeth. Specimens of these buildings may still be found in Silver-street (already alluded to as being that of the old inn in which Charles I. was lodged), and the "Queen's Head" in the Market-place. There is, also, the "Bay Horse" in Fore Bondgate, which has been kept by an "Oswald Pearson, joiner," for upwards of three hundred years—a circumstance, perhaps, unparalleled in the three kingdoms. The streets of the town, though narrow, and broken here and there by some more humble thatch-covered dwelling—but which brought out in still greater relief the more imposing ones—presented an air of respectability, quaintness, and uniformity which the patch-work of modern speculation and commerce has completely destroyed. Its principal inhabitants in those days were people who had retired from public life, upon a small competence, and who had selected Bishop Auckland as their place of residence from its healthiness, and the beauty of its situation; or, perhaps, from the fact of its



View of the City of London, from the Tower of London, looking towards the West.



being the residence of the Bishop, who was, even in those days, a kind of a local monarch, keeping up a very large establishment, with a numerous retinue of retainers and domestics of every grade; or in consequence of there being so many gentlemen's seats in the immediate neighbourhood, all of which at that time were inhabited.

The present Porter's Lodge, as already stated, was formerly the town residence of the Crosiers, of Newbiggin. On the site where now stands the Barrington School, formerly stood an old mansion, called "Pollard's Hall," supposed to have been the residence of the family of that name, and famous in our local annals, of whom we will speak when writing of St. Andrew's Church. In the immediate neighbourhood, too, we had Binchester, at that time, inhabited by the Wrens; some of which family had resided in the town, as their names frequently occur in the birth and burial registers of St. Andrew's as residing in Auckland. Newton Cap, too, was then inhabited by the Bacons; Henknowle, by the Bellasis; Witton Castle, by the Hoppers; Windlestone, by the Edens; Grange Hill and Howlish, by the Hoppers, the Doubledays, &c.; Old Park, by the Claxtons and the Whartons, the last named being frequently visited by the Poet Gray, who dated many of his letters from there, and whose taste is said to have been consulted in the various improvements made in that fine old mansion. We had, also, in Auckland, in those days, a good many military men, who had retired from active service to spend their last days amidst its quiet scenes; and, also, a fair sprinkling of old maids and widows, the last records of whom may be found on many of the tombstones clustered about the north side of the old church of St. Andrew, and whose names fill a single line in the pages of its parish registers. All these old families lived in some state, keeping much company, and travelling about; the only available means then being the old post chaise, or their own private carriages. Auckland being the nearest post town, a few good inns were also requisite, having at their disposal well appointed conveyances, with corresponding relays of horses, the latter being oft required at a moment's notice. Post boys, as may be surmised, in those days figured largely in the town, and who, appareled in their white breeches and short-tailed jackets, went dashing through its quaint old streets in thorough postillion style. A member of that profession was immortalised by a local Poet as the hero of a song, the chorus of which was—

Jack Paddison's mere gans foremost.

When the Bishop held his annual visitation, the Market-place was generally crowded with carriages and conveyances, every available stable in the town being filled with horses, and the streets crowded with the clergy, from the corpulent and wealthy Dean to his more humble curate. A first-class medical man\* or two were, also, requisite to attend to the ailments of the surrounding gentry, two or three lawyers, as well, finding employment in our midst. The tradesmen, though few as compared with their number now-a-days, were of the better class; and, in fact, the aristocratic atmosphere which pervaded the town, gave it a degree of importance and respectability which the innovations of modern trade and commerce have entirely swept away. As a proof of the salubrity and healthiness of the town of Auckland, we give the following instances of longevity:—In 1736, a woman here (name not known), who was 108 years of age, got a set of teeth (not from a dentist). On August 27th, 1786, there died, at this place, Mrs. Nansome, in the 105th year of her age. On April 13th, 1815, Sarah Winter, of Bishop Auckland, widow of Charles Winter, aged 100. On May 14th, 1816, Mrs. Jane Webster, aged 104. On February 8th, 1818, in the Workhouse, Hannah Robinson, aged 105. On August 10th, 1822, Dorothy Thorp, widow, aged 102. On March 1st, 1825, Grace Cummin, aged 100. On December 31st, 1826, Parkinson Wouldhave, aged 102. On May 2nd, 1828, John Clay, aged 100. And, to add to this number, on the 10th May, 1840, Ann Richley, the paternal grandmother of the author of this history, aged 101. Between the years 1813 and 1828 inclusive, there are recorded, in the Parish Registers of St. Andrew, 1090 deaths, making an average of a little more than 68 in

\* One of whom was Dr. Thomas Sherwood, a short sketch of whom will be found under the head, "Biography."

each year ; but the average of the last four years is rather more than 80. During that time 150 persons lived to between 80 and 90 years of age, 34 between 90 and 95, 4 between 95 and 100, and 7 upwards of 100.

Between the years 1648 and 1672, the tradesmen in most towns of any size throughout England issued their own tokens, in small brass or copper coins, for necessary change ; and in Auckland we find that Michael Stobart and William Cradock issued them. Stobart had on his the King's head, whilst Cradock's bore his own arms. The Cradocks seem to have been a very numerous family in this neighbourhood, and of some note, as they are frequently mentioned in the Registers of St. Andrew's Auckland in connection with the Wrens, and other families of position. The new street now in course of formation near the Workhouse is built upon a field formerly called "Cradock's Close." At the Quarter Sessions, held at Durham in the month of December, 1603, an indictment was laid against Anthony Cradock, yeoman of Auckland Deanery, and his servant, Michael Longstaffe, for an assault upon the Bishop's Bailiff at South Church, both of whom were imprisoned.

On the 5th of April, 1654, Sir George Vane informed the Justices of Sessions that John Cradock, of North Auckland, "did travle on ye Lord's day, and that ye said Cradock did acknowledge he was going about Ralph Featherstonhalgh's business, to levy a warrant against him for xs, according to the statute.

Same date. John Mair, of Hamsterley, fined 10s. for profanation of the Lord's-day, and 3s. 4d. for swearing by the Lord, upon the oath of Christopher Gibbons. A warrant for its payment ordered, or he is to "sitt in the stockes nine hours."

1655. April 25. William Todd, on behalf of the inhabitants of Escomb, complained that about the year 1646 a squadron of horse, under the command of Major Tevisleam, were quartered upon that township for 15 days, having assigned to them also Evenwood Barony and Carterthorne Colliery, which had seven men and horse at the rate of 20d. per day. Arrears to be paid.

1672. April 9. Ordered that the several persons who use selling of corne in Auckland Market, do sell either by the peck, half bushel or bushel, and if any person shall sell after the proportion of six pecks and a half, the same is adjudged to be a fraud of the statute against old measures, and is to be proceeded against.

1672. July 16. A warrant ordered against William Hodgson, of Winleston, for making a false return of the Popish Recusants there, the same being presented by the Grand Jury.

1680. Oct. 6. The oath of allegiance tendered to Edward Tunstall, of Bishop Auckland, gent., which he refused to take, and was committed to next assizes. Tunstall moved the Court for some weighty reasons (not given) that he might be confined to some place in Bishop Auckland, being the place of his abode. Commanded to the safe custody of Joseph Harrison, Bishop Auckland, Sheriff's Bailiff.

Sept. 30. 22, James I. At Sessions this day, a certain way at Binchester, near the vill of Bishop Auckland at Binchester, was presented, which way was in decay ; and that Lindler Wren, of Binchester, had diverted the water course to the Mill near the way aforesaid, by which it was overflowed and rendered impassable thro' such diversion of the ancient water course.

We have already noticed Auckland Races, in 1662, run on Hunwick Moor ; and we now give an extract in relation thereto from a volume, entitled, "A Historical List of Horse-matches run, and of Plates and Prizes run for, in Great Britain and Ireland, in 1753, edited by Reginald Heber :"—

#### BISHOP AUCKLAND (DURHAM).

1753. On the eleventh of April, fifty pounds was run for, free only for four years old horses, &c., carrying nine stone ; and five years old nine stone ten pounds, that never won fifty pounds (matches excepted), three mile heats. This prize was won by

	HEATS.			
	1st	2nd	3rd	4th
Mr. Setlington's Ches. H. "Letter of Marque" .. .. .	5	2	1	1
Mr. Johnson's Bay H. "Surly" .. .. .	7	1	6	2
Mr. Croft's Gr. G. "Trinket" .. .. .	1	5	5	3
Mr. Reed's Bay H. "Single Peper" .. .. .	2	3	3	
Mr. Hassell's Ches. H. "Cripple" .. .. .	8	6	2	
Mr. Swinburn's Ches. H. "Hob or Nob" .. .. .	3	7	4	
Mr. Waite's Gr. M. "Smiling Molly" .. .. .	4	4	dia.	
Mr. Wilkinson's Bay H. "Tom Tit" .. .. .	6	dia.		
Mr. Wilson's Bay H. "Honor and Glory" .. .. .	9	dia.		
Sir Richard Hiltons' Bay H. "Doctor" .. .. .	dia.			

1753. On the twelfth of April, fifty pounds was run for by horses, &c., that never started for match or prize above five guineas, or had been in training before Candlemas last, carrying ten stone (four mile heats), which prize was won by

	HEATS.		
	1st	2nd	3rd
Mr. Cornforth's Bay M. "Flora" .. .. .	2	1	1
Mr. Spencer's Bay M. "Flomery" .. .. .	1	2	2
Mr. Hopper's Ches. H. "Archer" .. .. .	3	dis.	

## BISHOP AUCKLAND (DURHAM).

1753. On the tenth of October, fifty pounds was run for by four year olds (weight nine stone, two mile heats), that never won fifty pounds (matches excepted). This prize was won by

	HEATS.		
	1st	2nd	3rd
Duke of Cleveland's Bay Colt "Charm" .. .. .	2	1	1
Mr. Hepple's Gr. Colt "Cerberus" .. .. .	1	2	2

Same day, Mr. Hilton's bay gelding, "Cheviot," rode by Mr. Bell, beat Mr. Hopper's chesnut horse, "Archer," rode by himself, weight thirteen stone, the best of three four mile heats, fifty pounds, run or pay.

On the eleventh of October, fifty pounds was run for by hunters or road horses, and that never won the value of the prize, carrying ten stone, which prize was won by

	HEATS.		
	1st	2nd	3rd
Mr. Simpson's Bay G. "Last Time of Asking" .. .. .	3	1	1
Sir Robert Eden's Bay G. "Neptune" .. .. .	1	3	2
Dr. Dunn's Bl. M. "Surprise" .. .. .	4	2	dr.
Mr. Dixon's Gr. M. "Flirt" .. .. .	2	4	dr.
Mr. Nicholson's Bay G. "Tapster" .. .. .	5	dis.	
Mr. Kirsop's Bl. M. "Miss Fox" .. .. .	6	dr.	
Mr. Hilton's Bay G. "Cheviot" .. .. .	dis.		

1753. On the twelfth of October, the fifty pounds for horses, &c., that never won above one fifty pound plate, carrying weight for age, was not run for, for want of horses.

There is no record as to the particular place where these races were run; but, as races were held about that time upon Etherley and Byers Green Moors, it is most likely that one or the other was the scene of the contests. In more modern times, races were held upon the Flatts, opposite the lower end of Wear Chare; and on those occasions a temporary wooden bridge was thrown across the river Wear, and a toll of a penny exacted for passing over it. The late Dr. Clark was the moving spirit of these meetings; and amongst those who owned horses which ran appear the names of Hudson, of Ferryhill, and Lockey, of West Auckland. \*Races were, also, run in the field on which the North-Eastern Railway Company's warehouses are now erected, and the course then traversed ran nearly in the track of the curve of that railway, as it approaches the station. The old turf spirit and love of sport which then characterised horse racing has now, we fear, degenerated into that of a system of gambling; and it is well, that in the place of those annual local gatherings, we now have, in this neighbourhood at least, meetings of a more intellectual character, in the shape of flower shows, &c.

We give the following from "Sykes's Local Records," in illustration of what we have already said respecting the inhabitants of Bishop Auckland a century ago, premising it by stating that we are not in possession of the fact as to what part of the town, or particular street, the following procession started from:—

On May 20th, 1740, the body of Mrs. Drage, wife of Theodore Drage, of Bishop Auckland, Esq., was removed from thence to be interred at York. Soon after her decease the corpse was dressed in her wedding suit, with a pair of slippers on, and put into a leaden coffin, which was enclosed in another of deal or fir; and another of fine wainscot

\* The local muse has immortalised those meetings on the Flatts in the following strains, which were wont to be sung with great gusto by little Sammy and Betty, two well-known wandering ballad singers, to the tune of "Cappy's the Dog:"—

Then come to the races, let's off to the races  
And see the fine sights near Auckland town.  
There's much fun expected, there's sure to be  
The finest horse-races you ever did see:  
There's "Miss Flood" and "Sledge-hammer," the pride of the place,  
Will surely shew them some style in the race,  
On the banks of the Wear, where I'll meet with my dear,  
And all the fine lasses of Auckland town.



(brought from London) contained the other two. On the above day, about six weeks after her death, the procession began in the following order:—Two men on horseback in black, with caps and favours; two kettle drums in mourning; a horse led by a man on foot; two trumpeters, the trumpets hung with rich gilt escutcheons of silk, a man on horseback displaying a very large escutcheon on a black pole; two singing men from the choir of Durham; two men in black cloaks, caps and favours, bearing each a pole covered with black silk; the hearse drawn by six horses; three men on horseback on each side in black, with caps and favours; two men behind after the same manner; the undertaker (Mr. Walker, from Durham); the mourning coach drawn by six horses, in which were Mr. Drage, his daughter and two friends; and, lastly, two men on horseback in black caps and favours. The procession passed very slowly through all the streets of Bishop Auckland, during which time the trumpets sounded and the drums beat in a solemn manner. The interment took place at York, between nine and ten o'clock in the evening, as follows:—Four branched lights, two and two; two kettle drums; two trumpets; a branched light; two pole bearers; a man servant between two branched lights; two men in cloaks; two branched lights; master and boys; boys of the choir, two and two; singing men, two and two, with branched lights on each side; canons, two and two; two branched lights; two vergers; prebendaries, two and two, with branched lights on each side; the corpse, with pall flung up, and lights on each side; child and maid mourners, with lights on each side; lastly, two branched lights closed the procession.

The words, "through all the streets," in the above extract, suggests at this point an inquiry into the origin of the names of the streets constituting Auckland in the olden times. It seems to be the general opinion of those who have studied the subject, that High Bondgate is the ground on which originally stood "North Aclet," and constituted the original germ from which the present town sprung. Its name carries us back into the days of the Boldon Buke, when its inhabitants were all bondsmen and villans; the word "Bondgate" meaning the gate of the bondsmen, or a gate which formed the boundary mark of their dwellings, or holdings; and the word village, that of the dwellings of the villans. This part of the town, even in modern days, bore a striking resemblance to the villages described in the Boldon Buke, in the olden and feudal times. Many of the houses were detached, and had pieces of land attached answering the description of the "Toft and Croft" of the early villans. It had, also, a beautiful sloping green on each side of the road, giving it the appearance of a fine country village. In all probability, the small batch of houses at the extreme west end of the town, and a few very old ones which occupied a site at the foot of the hill, immediately under the battlements of the bridge, formed the most ancient, and, consequently, the first part of Auckland. As the town gradually rose in importance, and as its inhabitants emerged from their state of bondage, they would, doubtless, extend their dwellings along the ridge of the hill at the north side, a parallel line being taken down the south side, thus forming one entire and open street, extending from the top of Bondgate to the site of the present Market-place. The two rows of houses forming the south side of Back Bondgate and the north side of Fore Bondgate, judging from their crowded and huddled-up appearance, have, probably, been erected at some subsequent period. The north side of Back Bondgate would then extend itself still further eastward down the hill (which, as before stated, was a piece of waste ground called "St. Ann's Green)," and form the north side of the Market-place towards the Wear Chare. It would then be continued into the corner of Silver-street, at the end of which originally stood a gate-way, supposed to have been the back entrance into the old college mentioned in former pages. The portion occupied by the east side of Silver-street and the south side of the Market-place are, evidently, from their style of architecture, more modern, and, from their contiguity to the castle, their vicinity seems to have been the most aristocratic part of the town.

We now come to Newgate-street, its name indicating a more recent origin than that of the Bondgates, though Newgate is mentioned as early as the year 1470. In the roll of expenses for making a fish-pond, in the time of Bishop Booth, we find the following entry:—

Other expenses, such as carters, branch-wood cutters, watching the oxen and cart horses by night in "Newgateleyes." The word "leyes," implying enclosed grounds, comprised, no doubt, the sloping fields between Newgate and the Gaunless. Newgate-street has, evidently, extended itself from the Market-

place, as it gradually widens as we approach its other extremity. Opposite to Durham Chare the houses are placed back a few feet, and, again, at the entrance to what is called "Great Gates," we find another extension in width. Forty years ago, Newgate-street contained many very old and dilapidated buildings, covered with thatch, which remained uninhabited for years. Since that time they have been rebuilt, and have now become of great value. The ground on which the New Town Hall and the surrounding buildings are erected, will be noticed when treating of the chapel of St. Ann. In the Market-place, in a line with Fore Bondgate, and about fifty yards in front of the Talbot Inn, stood what was commonly called the "Cross," but which was really a Market-house, with one or two shops attached. The appellation of Cross had been given to it, no doubt, from the circumstance of its occupying the site of the Old Cross, which, in Catholic times, was to be found in the most public place in almost every town and village in the country, and more especially near ecclesiastical residences, or religious establishments, such as were the College and Castle of Auckland.\* This building was pulled down at the time of the re-building of St. Ann's Chapel, about the commencement of the present century; and a substitute for it was made in the lower part of the tower of that structure. Tradition says that a portion of the stones of the Old Cross were used in the building of that time-worn erection which stands on the top of an eminence in the Park, to the south-east of the castle, called the "Temple;" and from an examination of the materials of which it is built, it is evident that they belonged to some former building.

The streets above noticed, viz., the three Bondgates, the Market-place, Silver-street, and Newgate-street (with the exception of a few houses in Gib Chare and Wear Chare), constituted the whole of Bishop Auckland, down to about the year 1830;† and the sites now occupied by Tenters-street (with those behind and diverging from it), Corn-close, Brougham-place, South-terrace, Flintoff-street, &c., with the sites of the Iron Works and Gas Works, were all meadows. The ground on which Tenters-street is built was formerly used for putting up "tenters," for the purpose of hanging up linen to bleach. Corn-close is, also, sufficiently significant of its former use.

But we are anticipating, and must go back to the olden times again. That the "Town Head"‡ (as the upper part of High Bondgate was formerly called) and Bridge End formed important parts of the town in early times, may be judged from the fact, that each portion contained a public-house. They were, also, subsequently celebrated, as well as Jock's Row (the place before mentioned, as having been given by Bishop Hatfield to William Shepledy, the hermit), as being the residence of a numerous tribe, supposed to have been of Gipsy extraction, who, from these centres of seldom-inhabited homes, issued forth to vend their mugs, brooms, and other commodities. One branch of that tribe was known by the name of Cunningham. They are said to have adopted other means, besides the above, of procuring a livelihood, not quite so creditable to their characters. They made frequent excursions into the surrounding counties, both north and south, for the ostensible purpose of selling their wares, and always returned home well laden. One member of this singular family was called "Midnight Beaver Cunningham,"§ a name

\* Crosses were erected in Market-places, &c., with a view of giving persons an opportunity of paying public homage to the Religion of Christ Crucified, and to inspire men with a sense of morality and piety amidst the ordinary avocations of life.

† When writing the above we entirely forgot "Finchale-street" (or, as it is generally called, "Fenkle-street"), which appears to have been a place of some note in former days. In the rolls of the Borough Court of Auckland we find the following:—"The Court of the Right Reverend Father in Christ, John, Bishop of Durham, held, at Bishop Auckland the 13th October, 10, Charles II., before — Bowes, steward. To the Court came Anthony Hodgson, and did suit and service to the Lord for a burgage in Fenkle-street, and paid to the Lord for a fine 10d." The author has also in his possession a curious deed of feoffment (given to him by John Proud, Esq.), of the gift by Lindley Wren, Esq., of Newton Cap, to his son, Charles Wren, of Binchester, of a house situated in Fenkle-street; and which was then in the occupation of Ann Wren, widow. This document will be found transcribed in full in the history of Newton Cap.

‡ The upper, or extreme western part of High Bondgate, was sometimes styled, in those days, "Little London," and is frequently so called in the Parish Registers.

§ Another family of those wanderers was called "Patterson," and in the Baptismal Registers of St. Andrew's, dated January 7th, 1802, we find an evident corruption of the above curious cognomen: "Knightbevas Patterson, second son of George Patterson, tinker, native of this parish, by his wife, Elizabeth Vasey, native of Wolsingham."



supposed to have been given her to commemorate some remarkable event in the history of her family. She is said to have been hanged at Durham, for breaking into and robbing a bleach-yard; and it is stated that she sat upon her own coffin and smoked her pipe shortly before her execution. When remonstrated with by her spiritual adviser, she exclaimed with an oath, "What is half-an-hour's hanging to a good merry life?" An old inhabitant of Bishop Auckland (aunt to the author) was walking through the streets of Sheffield about seventy years ago, and was attracted by a crowd assembled round a coach about to convey a number of condemned criminals from the town. Amongst the number she recognised her fellow-townsmen, Jack Cunningham, the father of Midnight Beaver, ironed, and on his way to Botany Bay. Old Tib Cunningham, her mother, died in the Workhouse, at Auckland, about fifty years ago.

About half-a-century previous to the time of which we have been writing, Bishop Auckland and its neighbourhood was infested by another band of robbers, known by the name of "Sir William's Gang," whose depredations show the insecure manner in which the inhabitants' property was guarded, and the many dangers which then beset travellers. This Sir William, whose name was Brown, and who styled himself a knight of the order of St. Nicholas, lived upon Etherley Moor. He is described as a smart, good-looking man, and, in dress and general appearance, a complete gentleman, though of his birth or parentage nothing is known. The general opinion was that he had gone through his patrimony by gambling and other extravagances, and had taken to this kind of life as a last resource. He did not take much to the roads himself; but had a numerous gang of both men and women, who used to rob on the highways, break into houses, pick pockets, gamble, &c. It would appear, from the stories told about him, that he kept the whole neighbourhood in complete awe and subjection; and that the farmers, and other inhabitants, paid him a kind of tribute of black-mail, for the purpose of being freed from the pilfering propensities of himself and associates. But it sometimes happened that mistakes were made, and that even they suffered. It was usual, in these cases, for the parties aggrieved to apply to Sir William himself, who always rectified their grievances in a satisfactory manner. A tradesman of the name of Bowness, who resided, and had a draper's shop in the Old Cross already mentioned, had his premises broken into, and a quantity of woollen cloth and other drapery goods stolen therefrom. He made his complaint to Sir William, and the stolen goods were found lying at the door of his shop next morning. Another individual, a female in this instance, had her pocket picked of a book containing ten pounds, in Darlington Market-place. A good many of Sir William's gang of women were observed to be there on that day, being known by a peculiar kind of cloak which they wore. They were suspected, Sir William was applied to, and the book and its contents were ultimately restored. It is, also, related of him, that on passing Thornton Hall, a quaint old family mansion of the Bowes's, situated on the road between Darlington and Staindrop, his horse, which was dreadfully tired, sunk almost up to the knees in mud and mire, and at last fell from sheer exhaustion, and rolled its rider into the mud. On recovering his feet, and seeing Squire Bowes outside his mansion, he accosted him aloud, in the following rhyme:—

Who knows but Mister Bowes,  
In his old days, will mend his ways.

Many other tales are related of the exploits of this singular and desperate king of modern mosstroopers, who was at last caught committing some depredation in the neighbourhood of Newcastle, where, on being brought to trial, he was sentenced to transportation. He, however, made his escape, and returned to his old haunts and habits, but was retaken, and again tried at Newcastle. Sentence of death was this time passed upon him, on which he begged earnestly to be transported again; but the Judge giving no ear to him, Sir William broke out into all the opprobrious language he could think of against both the Judge and the whole court. He was

executed at the Westgate, Newcastle, in the year 1743. He is said to have "walked upon gold," as he had, when taken, a quantity of that precious metal inserted between the inner and outer soles of his boots. It is also stated that at the execution of Sir William, the largest multitude of pick-pockets, gamblers, and robbers ever seen, were gathered together in Newcastle to witness it, and it was the general opinion that a rescue was intended; but a powerful body of soldiers being present, the design was frustrated. His residence on Etherley Moor has been pointed out as being on the left hand side of the road between Etherley Dene and Woodhouse Lane.

Confirmatory evidence is given of the lawless state of this neighbourhood, in those early times, in a correspondence between Bishop Cosin, in London, and his Steward, Miles Stapylton, at Bishop Auckland, from which we give the following extracts:—

Pall Mall, August 20th, 1670.—The 7 oxen which the Northumberland thief brought to Durham, and sold to Mr Ducke for £14 10s., were extremely cheap, and would make others suspect that Mr Ducke knew they were stolen beforehand, and that hee playd booty with the thiefe, thinking himself safe enough by buying them openly, and tolling them in the market. I thinke you argue well that the thiefe, being convict after Mr Ducke had bought the oxen of him, and promised him to pay for them, the debdt now belongs to mee. But I shall be glad if you could perswade Mr Ducke so to order the matter, that I might have my rights without going to law, and perhaps spending more than this £14 is worth. Is there never a wise and understanding man neere about you that may end this controversy without law. When you have tryed such wayes first, you may talke of law after, and so I rest, your very loving friend, JO. DURESME.

The above case is also illustrative of the ancient right of the Bishop of claiming forfeiture of all goods of persons convicted within the jurisdiction of his palatinate.

Pall Mall, December 31st, 1670.—The robberys that are committed neere about you are variously reported here; and one report is, that a maid, or a woman, sometimes serveing in the castle at Durham, haveing got £4 in her pocket, which was known to a man that pretended to keep her company upon the highway, as they past by a colepit hee demanded the money, and when she had delivered it hee stripped her of her cloaths, but, being near the pit's mouth, she made use of her wits and thrust him down into the pit; which, upon her notice given thereof, was searched, and at the bottom of the pit three naked women found dead, that the man had formerly thrown in there, as he intended to have done this woman; but fell into the pit himselfe, and lay there among the three women that he had murdered before. I thinke above twenty persons have been with me to know the truth of the story, supposed to be acted about three weekes or a month since; yet, because you have writ nothing of it, I answer them all that I believe nothing about it.

The See of Durham, from the time of Bishop Cosin, was filled by many men remarkable for their piety and learning. Nathaniel Lord Crewe, whose charitable endowments will be noticed hereafter, is said to have obtained the See of Durham by promising to pay out of its revenues to the celebrated paramour of Charles II, Nell Gwynne, the sum of £6,000.

Between the years 1750 and 1752, it was held by the learned Joseph Butler, the author of "Butler's Analogy of Religion." His successor was Richard Trevor, of whom Mr Allan issued from his private press "A sketch of his life and character," and in which he says, "he answered in everything to St. Paul's description of a Christian bishop. In 1791, the Honourable Shute Barrington, D.D., was translated from the See of Salisbury to that of Durham. The Barrington family is a very ancient one, and can be traced back to the Saxon era; and, subsequently, it became ennobled by an intermarriage with the Plantagenets. Barrington was not only renowned for his many charities (which will be noticed in their proper place), but also for his learning. He was, also, most liberal in his religious sentiments, and associated with men of every persuasion, from the Catholic to the Quaker. In his episcopal character, he was a strict observer of discipline amongst his clergy; and he made it his constant business to seek out such worthy and able men as were best entitled to preferment. Hence, many men of great learning and eminence were numbered amongst his chaplains, viz., the Rev. Joseph Dacre Carlyle, the well-known Eastern traveller; Dr. Holmes, the great Greek biblicist; and Dr. Bell, the inventor of the Madras system of education. His private beneficence was most princely, and it is said that a sum of £100,000 would not exceed the amount of his benefactions. The following pleasing anecdote appears in "Lockart's Life of Sir Walter Scott:—"

It was in the course of this expedition that Scott first made acquaintance with the late excellent and venerable Shute Barrington, Bishop of Durham. The travellers having reached Auckland over night, were seeing the public rooms of the castle at an early hour next morning, when the Bishop happened, on passing through one of them, to catch a glimpse of Scott's person, and immediately recognising him from the likeness of the engravings, by this time multiplied, introduced himself to the party, and insisted upon acting as cicerone. After shewing them the Picture Gallery, and so forth, his Lordship invited them to join the morning service at the chapel, and when that was over, insisted on them remaining to breakfast. But Scott and his Lordship were by this time so much pleased with each other, that they could not easily be parted. The good Bishop ordered his horse, nor did Scott observe without admiration the proud curvetting of the animal on which his Lordship proposed to accompany him during the next stage of his progress. "Why, yes, Mr. Scott," said the gentle but high-spirited old man, "I still like to feel my horse under me." He was then in his 79th year, and survived to the age of 92, the model in all things of a real prince of the Church. They parted after a ride of ten miles, with mutual regret, and on all subsequent rides in that direction Bishop Auckland was one of the Poet's halting places.

## CHAPTER VII.

A century ago the roads in this neighbourhood were in a very imperfect state. With the exception of the remains of the old Roman road, which extended across the hills from Lanchester to Binchester, and from thence across Brusselton to Piercebridge, and so on to Watling Street, they were only bridle roads, merely admitting horses to pass over them. The traffic was carried on by means of pack horses, travelling in droves of from ten to twenty, each wearing a collar, from which bells were suspended to give notice of their approach. There is still standing at the entrance to what is now called "Wilkinson's Yard," in Back Bondgate, an old archway (recently opened out again), under which the horses, travelling between Durham and Auckland, passed to be unloaded.

It was only about the middle of the eighteenth century that wheeled conveyances, for purposes of this kind, were introduced into the neighbourhood. There is an amusing anecdote told of their first introduction into the neighbouring vale of the Tees, the inhabitants of which, when the surveyor of a new road came riding up in a four-wheeled conveyance to inspect it, turned out and ran after him, declaring to each other—"Darra lad, d'girt wheil's gaun t'owertak t'little un." Only one passenger coach, the Exmouth, passed through Bishop Auckland in the early part of the present century. It ran between Lancaster and Newcastle, and, on passing through the town, put up at the Talbot Hotel, kept at that time by Peter Sewell. The Exmouth, however, very soon had an opponent, which made the Three Tuns Inn, in Newgate-street, kept by Tommy Dibbs, its halting place; and when the two coaches came dashing up the street, driven four in hand, the guard of each sounding his long tin horn, the inhabitants turned out *en masse* to witness their arrival. Both coaches having their partisans, it was with considerable difficulty that Messrs. Hedley, Waller, and Borrowdale—to whom the safe keeping of the town was entrusted, and of whom we mean to speak hereafter—prevented a breach of the peace, or a collision between the rival teams.

In "Longstaff's Annals of Darlington" we find much curious information respecting the roads and means of transit in South Durham in those days, when travelling by stage coach was declared effeminate and very murderous. The drivers were, also, charged with proceeding at a fatal pace, several passengers having died of apoplexy. He quotes from "The Darlington Pamphlet" the following announcement:—

Newcastle Post Coach, Darlington, May 22nd, 1770. Began to run three days a week, on Monday, 29th January, 1770, and continues setting out from the George and Blue Boar Inn, Holborn, London, every Monday, Wednesday, and Friday; and from the Bull and Post Boy, in Newcastle, on the same day: will go from London to Newcastle in three days, and from Newcastle to London in the same time (provided no material accident happens); to carry six inside passengers, each to pay threepence per mile; to be allowed 14lb. of luggage; all above to pay fourpence halfpenny per pound, or in proportion to the miles they go. No livery servants will be carried, except such servants' master or mistress is in the coach at the same time. The proprietors of this machine beg leave to acquaint the public that they are determined not to carry money, plate, jewels, or watches, upon any consideration whatever.

This precaution, we presume, was taken in consequence of the danger that attended even stage coach

travelling at that time; when, in addition to the fear of highwaymen, according to the testimony of "Will Roughhead," guard of the Telegraph coach, "the road from Rushyford to Durham was so bad that, in winter, he was provided with a flambeau, and used to walk before the coach, for several miles, calling out to the driver to turn his horses to the right or left, accordingly as the holes were more or less deep." The late Mr. Houlst, of Rushyford, has been known to state that in the winter of 1811, he lost no less than seven horses, whose legs were broken on the rough road between Durham and Darlington. If the turnpikes on such an important route as the direct road between Edinburgh and London were in such a bad state, we may form some idea of what would be the condition of the more out of the way roads in our own immediate neighbourhood.\*

The town, at the time about which we are writing, contained rather under 2,000 inhabitants. We give the following statistics of the population of the whole parish of St. Andrew's Auckland, for the years 1811-21, which will be interesting when compared with those of the present day:—

STATE OF THE POPULATION OF THE PARISH OF ST. ANDREW'S AUCKLAND, AS TAKEN IN THE YEAR 1811.

TOWNSHIPS.	HOUSES.	FAMILIES.	MALES.	FEMALES.	TOTAL.
Bishop Auckland (with Etherley) ...	367	461	788	1,019	1,807
Hunwick Township ...	31	35	74	76	150
Newton Cap Township ...	28	28	74	60	134
South Church ...	23	27	66	68	134
Coundon ...	34	34	75	88	134
Coundon Grange... ..	3	3	11	12	23
Middridge ...	49	49	92	107	199
Westerton ...	13	13	30	28	58
East Thickley ...	2	2	6	7	13
Pollard's Lands ...	20	20	43	50	93
Byers Green ...	51	51	95	104	199
Windlestone ...	36	40	89	101	190
Shildon ...	27	32	62	62	124
Eldon ...	18	22	45	49	94
Binchester ...	5	5	15	16	31
Newfield... ..	3	3	6	7	13
Middleston ...	18	18	44	44	88
	728	843	1,615	1,898	3,513

STATE OF THE POPULATION OF THE PARISH OF ST. ANDREW'S AUCKLAND, AS TAKEN IN THE YEAR 1821.

TOWNSHIPS.	HOUSES.	FAMILIES.	MALES.	FEMALES.	TOTAL.
Bishop Auckland (with Etherley) ...	394	537	1,008	1,172	2,180
South Church ...	26	29	59	60	119
Thickley ...	2	2	5	6	11
Binchester ...	5	5	23	26	49
Coundon ...	44	46	116	106	222
Pollard's Lands ...	21	25	61	56	117
Coundon Grange ...	5	5	9	19	28
Newfield... ..	2	2	6	5	11
Newton Cap ...	26	28	73	72	145
Hunwick... ..	32	33	82	78	160
Byers Green ...	50	54	119	112	231
Eldon ...	24	25	37	57	94
Middleston ...	22	24	50	67	117
Westerton ...	13	15	35	42	77
Windlestone ...	38	39	92	81	173
	745	869	1,744	1,961	3,824

But those were days when Bishop Auckland might be said to be in its transition state; when the concentration of speculative enterprise and capital was introducing a new element

\* The Act for making a turnpike road from Sunderland Bridge to Barnard Castle and Bowes was passed in 1748.

into the locality, and merchants and scientific men were finding a congenial sphere for their genius and undertakings. That mighty era in the history of human invention—the application of steam as a locomotive power, which was destined to bring about such a great change, not only in this locality by the opening out of the coal fields, but throughout the whole world—was fast drawing nigh; a time when the stage coach and the carrier's waggon, along with its predecessor, the pack horse, were all to become things of the past. It was no uncommon sight to witness in the streets of Bishop Auckland three or four droves of mules and donkeys,\* of from twenty to thirty each, wending their way from Old Beechburn or Old Etherley Collieries, laden with coal, consigned for the East Coast, or for the northern parts of Yorkshire. Many schemes were propounded for the purpose of conveying the immense amount of mineral wealth which the more advanced scientific men of that age saw was buried beneath the surface in the county of Durham. Amongst these was a proposal to cut a canal from Stockton to Darlington, and from thence to Staindrop. The coals from the Cockfield and West Auckland districts were to be conveyed by a branch canal to the top of Keverstone Bank, down which they were to be conveyed by a self-acting incline till they reached the canal in the valley below. A depôt was also projected at the top of Grand Bank, to supply carts coming out of Yorkshire, by way of Piercebridge and Winston. George Dixon, of Cockfield, who is said to have been the originator of the scheme, cut a short canal on Cockfield Fell, and placed a flat-bottomed boat upon it, to prove to the Earl of Darlington the practicability of the scheme; but his lordship refused to advance any money, and the project was therefore abandoned. The minds of such men as George Stephenson and Edward Pease, however, were brought to bear upon the subject, and the result of their labours was that on the 27th of September, 1825, the "Puffing Billy," as the locomotive engine was first called, came steaming up to the place where New Shildon now stands.

This event forms such a remarkable epoch in the history of this neighbourhood, that we give it in full, extracted from the same local work above quoted:—

The Act passed in 1821. It was "for making and maintaining a railway or tramroad from the River Tees at Stockton to Witton Park Colliery, with several branches therefrom, all in the county of Durham." The first rail was laid by Thomas Meynell, Esq., of Yarm, near St. John's Well, Stockton, where the depôt for coals was afterwards erected 23rd May, 1822, with public ceremony and rejoicing. George Stephenson was retained. He had got leave to go to Killingworth to lay down a railway at Hetton, and now he came to Darlington. The works were rapidly completed. In 1824, in partnership with his son Robert, Messrs. Pease of Darlington, and Mr. Michael Longridge, Mr. Stephenson founded that famous engine-building establishment at Newcastle, which had so long a run of prosperity; and on September 27th, 1825, the railway was to be opened, and a locomotive engine was to be the instrument. The work was then a single line of rails 25 miles in length. It extended from Witton Park and Etherley, near West Auckland, to Stockton-upon-Tees, with branches to Darlington, Yarm, &c., and was chiefly composed of malleable iron rails. At the western extremity of the line a deep ravine occurred at the river Gaunless, on the summit of the hill, on each side of which a permanent steam-engine was fixed. The engine on the western side of the vale was called the "Etherley Engine," and that on the eastern side the "Brusselton Engine." The latter, in addition to conveying the goods from West Auckland, continued the transit down the eastern side of the ridge. Below this to the east, the conveyance was performed by locomotive engines. The proprietors were to assemble at the permanent engine, below Brusselton Tower, about nine miles west of Darlington, at eight o'clock. Accordingly the committee, after inspecting the Etherley engine plane, assembled at the bottom of Brusselton engine plane, near West Auckland, and the carriages, loaded with coals and merchandise, were drawn up the eastern ridge by the Brusselton engine, a distance of 1,960 yards in seven and a half minutes, and then lowered down the plane on the east side of the hill 880 yards in five minutes. At the foot of the plane the locomotive engine was ready to receive the carriages; and here the novelty of the scene had attracted an immense concourse of spectators, the fields on each side of the railway being literally covered with ladies and gentlemen on horseback, and pedestrians of all kinds. The train of carriages was then attached to Stephenson's locomotive engine in the following order:—Locomotive engine, with the engineer (Mr. Stephenson), and assistants; tender, with coal and water; six waggons loaded with coal and flour; a covered coach, with committee and proprietors; twenty-one waggons fitted up for passengers; and, lastly, six waggons loaded with coals—making a train of thirty-eight,

\* Bishop Auckland turned out so many donkeys in those days that they became a synonym for its inhabitants in many of the neighbouring towns. If any individual had been startled in the dark by the sudden appearance of one of the long-eared tribe, their surprise, on ascertaining what it was, usually ended with, "Oh, it's only an Auckland lad."

exclusive of the engine and tender. Tickets were distributed to the number of near 300, for those whom it was intended should occupy the coach and waggons; but both loaded and empty carriages were instantly filled with passengers. The engine started off, and the scene became most interesting—the horsemen galloping across the fields to accompany the engine, and the people on foot endeavouring in vain to keep up with the cavalcade. On this descending part of the railway it was wished to ascertain at what rate of speed the engine could travel with safety. The speed was frequently twelve, and, for a short distance near Darlington, fifteen miles per hour; and at that time the number of passengers was counted to 450, which, together with the coals, merchandise, and carriages, would amount to near ninety tons. The train arrived at Darlington, a distance of eight miles and three-quarters, in sixty-five minutes, exclusive of stops, averaging about eight miles an hour. Six carriages of coals for Darlington were left; and after obtaining fresh water, and accommodating a band of music and passengers from Darlington, the engine set off again. The railway from Stockton to Darlington is quite level; and, as in the upper part it was intended to try the speed of the engine, in this part it was proposed to prove its powers of draught. The engine arrived at Stockton in three hours and seven minutes after leaving Darlington, including stops, the distance being nearly twelve miles; and upon the level part of the railway the number of passengers in the waggons were counted about 550, and several more clung to the carriages on each side, so that the whole number could not be less than 600, which, with the other load, would amount to about eighty tons. The fields, lanes, and bridges were covered with spectators. The procession was not joined by many horses and carriages until it approached within a few miles of Stockton. Here the situation of the railway, which runs parallel and close to the turnpike road, gave a fine opportunity of viewing the procession. Numerous horses and vehicles travelled with the train, in some places within a few yards, without the horses seeming frightened; and the passengers by the engine had the pleasure of cheering their brother passengers by the stage coach, which passed alongside, and of observing the contrast between the engine with her six hundred passengers and load, and the coach with four horses and only sixteen passengers. Part of the workmen were entertained at Stockton, and part at Yarm, and there was a dinner for the proprietors and their distinguished guests at the Town Hall in Stockton. Mr. Meynell was in the chair, and the Mayor of the town acted as vice-president. The railway cost about £125,000, and was the property of about sixty shareholders.

The starting of the above train from Shildon was witnessed by about one hundred persons from Bishop Auckland, whose curiosity had attracted them to the novel scene. Old Dan Adamson, who kept the only public-house in the neighbourhood, improved the occasion by employing an itinerant fiddler, and had a barrel of ale placed in the hedge side for the accommodation of those who wished to celebrate the event with a pot of beer. There can be no doubt that to the success of the Stockton and Darlington Railway, inaugurated on that day, the rise and progress of all other railways throughout the whole world may be traced.

At Escomb, coal seems to have been worked as early as the 11th century. In the Bolden Buke it is stated, "a certain collier holds one Toft and one Croft, and four acres, and finds coals for making the ironworks of the ploughs of Coundon.\*" From Bailey's "Agriculture of the County of Durham," a book compiled and published in the beginning of the present century, we learn that the colliery, called "Bishop Auckland," belonging to the Bishop of Durham, was situate close to the south wall of the Park, adjoining the tower, in what is still called the "Engine Field," and was 36 fathoms deep; the thickness of the coal seam was 4 feet 6 inches; its annual vend 4,400 chaldrons; and it employed 14 men. The shaft of this pit has for many years been filled up, but there is still to be seen, under the cliff of the High Plains in the Park, a

\* The first landsale colliery upon record in the County of Durham was that of Cockfield, which by an inquisition taken in the year 1375, was valued at 20 marks.

"The important uses of coal and iron in administering to the supply of our daily wants," says Dr. Buckland, in his "Bridgewater Treatise," "gives to every individual amongst us, in almost every moment of our lives, a personal concern, of which but few are conscious, in the geological events of those very distant eras. We are all brought into immediate connection with the vegetation that clothed the ancient earth before one-half of its actual surface had yet been formed. The trees of the primeval forests have not, like modern trees, undergone decay, yielding back their elements to the soil and atmosphere by which they had been nourished; but, treasured up in subterranean storehouses, have been transformed into enduring beds of coal, which, in these later ages, have become to man the sources of heat, and light, and wealth. My fire now burns with fuel, and my lamp is shining with the light of gas, derived from coal that has been buried for countless ages in the deep and dark recesses of the earth. We prepare our food, and maintain our forges and furnaces and the power of our steam engines, with the remains of plants of ancient forms and extinct species which were swept from the earth ere the formation of the transition strata was completed. Our instruments of cutlery, the tools of our mechanics, and the countless machines which we construct by the infinitely varied applications of iron, are derived from ore, for the most part, coeval with, or more ancient than the fuel, by the aid of which we reduce it to its metallic state, and apply it to innumerable uses in the economy of human life. Thus, from the wreck of forests that waved upon the surface of primeval lands, and from ferruginous mud that was lodged at the bottom of the primeval waters, we derive our chief supplies of coal and iron; these two fundamental elements of art and industry which contribute more than any other mineral production of the earth to increase the riches, and multiply the comforts, and ameliorate the condition of mankind."

drift, driven from the bottom of the shaft, for the purpose of draining the water from the pit into the Gaunless. The tower, which is still standing in a small plantation adjoining the Park-side, was built for the purpose of applying wind power for pumping out the water, which was found in such large quantities that the workings were ultimately abandoned. Woodhouse Colliery, belonging to Sir Thomas Clavering, was 22 fathoms deep; its annual vend 8,000 chaldrons; and it employed 30 men. Witton Park Colliery, belonging to J. T. H. Hopper, Esq., was 29 fathoms deep; its annual vend 8,800 chaldrons; and it employed 18 men. Cockfield Colliery, belonging to the Earl of Darlington, was 21 fathoms deep; its annual vend 8,000 chaldrons; 24 men being employed. Woodfield Colliery, belonging to Mrs. Pearson, was 10 fathoms deep; producing 2,200 chaldrons annually; and employing 6 men. Bitchburn Colliery, belonging to the Bishop of Durham, was 15 fathoms deep; produced annually 2,600 chaldrons; and employed 6 men.

From very remote times, down to the early part of the present century, Bishop Auckland was a manufacturing place on a small scale. A "fulling mill" is spoken of in the Park as early as the year 1459, and the present Porter's Lodge is said to have been a woollen manufactory previous to its being put to its present use. The garments worn by most people, not only in this neighbourhood but in all rural districts, were home-made, and were of a woollen material, the native flocks supplying the wool. This was sent to the mill to be carded, or combed, and was then twisted by the domestic spinning wheel. It was afterwards sent to some neighbouring weaver, to be woven into strong cloth for the males, and a kind of "Linsey Winsey" (as it was then called) for the females. If any cloth was wanted for an especial purpose, as for instance, "cloth of motelee," mentioned in the account rolls of Bishop Fordham—supposed to have been for the purpose of making a dress for a Jester or Buffoon, one of whom was kept in those days, not only at the Royal Court, but by both Lords and Bishops\*—then Newcastle or Kendal was the market from whence it was brought. But, of course, this was the age before Lancashire had monopolised the cotton or Yorkshire the woollen trades.

Shortly after this, "Tammey weaving" (a description of thin woollen cloth), was introduced; but the work was principally sent from Darlington, which was then beginning to be celebrated for the manufacture of various kinds of stuffs. Attempts also seem to have been made about this time to localise it, and wool combing and worsted spinning were commenced and carried on, in a small way, at West Mill. Several places in the town were known, in more modern times, as the "Comb Shops." There was, also, a little calico printing, or "pencilling," as it was called, which was done by hand, and gave employment to the young of both sexes. Slab-wheel spinning was an accomplishment in which both the higher and lower classes were instructed, and it was no uncommon sight in the summer time to see ten or a dozen young people sitting on the shady side of the streets spinning away, and keeping time to some old ditty peculiar to our northern clime. An attempt was also made to grow and manufacture flax in the fields which slope down towards the Gaunless, adjoining Bedford Lodge; but the climate, soil, and other matters were unsuitable to the enterprise; and, after a considerable amount of money had been spent in the attempt, it was abandoned as impracticable and unprofitable. There were, also, two or three (what were then thought) large tanning and currying businesses carried on in the town, but their extent may be judged from the fact, that a single carrier's waggon to Newcastle, another to Durham, and one each to Stockton and Darlington, once or twice a-week, carried on all the trade, both export and import, which the town at that time could boast of. Bishop Auckland never seems to have stood in much estimation, nor made much progress, as a market town, and, as before mentioned, we have been unable to ascertain what Bishop conferred that privilege

\* Dicky Pearson was the last individual who is said to have held the situation of Bishop's fool, and during King Charles's abode at Durham Castle, seeing the Earl of Pembroke fantastically dressed, accosted him thus: "I am the Bishop's fool, whose fool are you?"



upon it. We quote the following, bearing on the subject, from "Bailey's Agriculture of Durham :"—

The fairs here are very insignificant: a few pigs and lean sheep, and sometimes half-a-dozen young cattle, and two or three milch cows, are in general what are exhibited here. The Fair days are—the Thursday next before Ascension Day, Corpus-Christi Day, and the Thursday next preceding the 10th of October, yearly.

The Halmot\* Courts, copyhold and freehold, established in former times—though shorn of much of their importance by modern Acts of Parliament—yet had great power, during the age about which we are writing, not only in settling disputes and debts, but in regulating markets and fairs. The Bailiff, or "Grieve," as he was then called, took the tolls, and looked after the business of the market, arranging matters between buyer and seller, putting down brawling, &c. "No person or persons whatever doe henseforth scolde one another on payne of 6s. 8d." The privileges of the market were under his care, and no "Foreigners," as outsiders were termed, were suffered to sell any corn before the ringing of the corn bell, under "payne" of the same sum. Tradesmen were not allowed to take advantage of each other by commencing business before the appointed time; all were to begin at once, and have an equal chance. Fair weights and measures were indispensable; and it was the duty of the Bailiff to provide the same, according to the King's standard, for the weighing of butter and other commodities offered for sale. When old John Middlewood, who was Bailiff some few years ago, made his appearance in the market on a Thursday, with his scales and weights under his arm, he caused a feeling of consternation amongst the farmers' wives, which was at times rather amusing. Although these old courts have long ceased to have any supervision over the markets and fairs, and their aid in recovering debts has been superseded by the establishment of the county courts, yet there is still a Halmot Court held by the Steward of the Ecclesiastical Commissioners, where some few pence and pepper corns are paid in lieu of suit and service due by the copyholders of tenements and lands within the Manor. Once every year the bellman goes round the town announcing that the said court will be held, "for the Manor of Bondgate in Auckland, &c.," and calling on all those who are liable to such suit and service to appear and answer.†

Bishop Auckland is an ancient Borough by prescription, and many of its tenements are held by burgage tenure, which confers certain market privileges. It had, therefore, its Borough, as well as its Halmot Court, over which the Bishop, for the time being, was also Lord. This seems to have been a kind of Court leet, and distinct from the Manor Courts of the Bishop. Hence its records are not to be found in the archives at Durham. The author has, however, in his possession, an old document which proves its existence, and of which the following is a translation :—

BOROUGH OF AUCKLAND.—To this Court came James Fair, and made his suit and service to the Lord for one burgage or tenement, with the appurtenances in Auckland aforesaid, which Francis Watson and John Todd, by an indenture, dated 10th March, 1712, granted to the said James, to leave to the said James, his executors, administrators, and assigns, for the residue of a term of 99 years, then next following, and he is thereof admitted tenant.

The above document is signed by George Bowes, steward, who successively held the offices of Solicitor and Attorney-General of the County Palatine. The following are from the copyhold records of Durham, extracted specially for this work :—

OCTOBER 13TH (11TH YEAR OF BISHOP RUTHALL).—John Robinson, of Escomb, fined 12d. for not repairing the hedges of his garden.

SAME DATE.—All the tenants ordered to take their grain to the Mill of the Lord under a penalty of 3s. 4d.

\* From Halmotus, the hall-meeting. These Courts were held in a routine called "turnus," a circuit, at first undetermined as to time and frequency, but afterwards settled at twice in the year: once after Easter, and again after Michaelmas.

† Rather a droll anecdote is told of old "Jinney" Newton, who used to make a living by wheeling out manure. "Jinney," hearing this announcement by the bellman, confounded the word manor with manure (vulgarly called "manner"), and, supposing he was publishing an interdict against her trade, she launched out into a string of abuse, using epithets not the most polite against "Auld Jackey," whom she met shortly afterwards, declaring "he was allways interfering wi' poor folk trying to get a bit honest living."



Formerly, the villans were subject to a service called, in the Boldon Buke, "Multura," by which they were bound to grind their corn at the Mill of the Lord of the Manor, giving such portion of the meal as the terms of their tenure required, and from which is derived the modern word "Mooter," an article which the millers of later times are said to be very partial to.

SAME DATE (BONDGATE, IN AUCKLAND).—William Clavarax fined by the Court 6d. for not attending. All tenants of Bondgate ordered to not receive cows from suspected persons under a penalty of 3s. 4d.

1522. MARCH 28TH. BONDGATE, IN AUCKLAND. NEWTON CAP.—Edmond Trotter, for an assault upon Thomas Alanson, was fined 20d. Robert Symson and Richard Bellasey, for destroying grain belonging to John Todd, fined 6s. 8d.

AUCKLAND COURT, OCTOBER 17TH (2ND YEAR OF CARDINAL WOLSEY).—Presentment that several young oaks and other trees, growing in the vill of Escomb, had been cut down. The attention of the Bishop to be called to it. Lenard Walton took upon himself the office of Pounder of North Auckland, with all the emoluments attached, on the surrender thereof by William Wren, of Binchester.

AUCKLAND COURT, ESCOMB, MAY 9TH (1ST YEAR OF BISHOP TUNSTALL), NEWTON CAP.—Ralph Eure, Knight, fined for not attending Court. Amount not given. The jury present that the Earl of Northumberland had taken possession of a certain parcel of land at Rumby Loning, but whither he had right to it the jury were ignorant, and they were ordered to enquire.  
JOHN TROTTER, Grieve for this Township.

JUNE 10TH (2ND YEAR OF BISHOP TUNSTALL), NEWTON CAP, BONDGATE, IN AUCKLAND.—Presented that William Wren had not repaired his tenure at Newton Cap.  
NICHOLAS TODD, Bailiff of Auckland.

MAY 6TH (3RD TUNSTALL), BONDGATE, IN AUCKLAND.—Ralph Pollard, to produce his copy of Court roll before the next Court.

19TH OCTOBER (3RD TUNSTALL).—Larance Porter, and two of his servants, fined 12d. for rescuing two horses out of the Common Pound.

NEWTON CAP.—Lenard Wotten, common pounder, for wilfully abstaining from the Court of the Lord Bishop, of which he had the custody, to the great contempt of the Lord, and the annoyance of the Steward, was fined 20d. 24th October (8th Tunstall).

BONDGATE, IN AUCKLAND, DECEMBER 13TH (TUNSTALL).—The tenants of Bondgate and Byers Green ordered not to deliver their grain to any other Mill than that of the Bishop, upon pain of 3s. 4d.

APRIL 12TH (14TH TUNSTALL), NEWTON CAP.—The tenants of Newton Cap, and all other tenants of the Lord, ordered not to destroy brush-wood growing and belonging to the Lord, and not to break their hedges, upon pain of 12d. The like with regard to tenants of Birtley.

Bondgate, in Auckland, (Nicholas Todd, Bailiff).—John Brown, for carrying away paleboards from the Bishop's Park to his house, was fined by the Court 12d.

MAY 8TH (15TH TUNSTALL), ESCOMB.—John Cook, for cutting down and carrying away a plane-tree without license, fined 1s.

BONDGATE, IN AUCKLAND.—Thomas Hewetson, a tenant of Ralph Pollard, for not making his part of the common way, or road (communis Ports), at Cornecloseyate, near his residence, fined 6d.—All the Auckland tenants ordered to carry stones to the Newton brig, upon pain of 6s. 8d. each.  
NICHOLAS TODD, Bailiff.

NOVEMBER 3RD (16TH TUNSTALL), BONDGATE, IN AUCKLAND.—Ralph Pollard, fined 6d. for not attending the Court. Richard Somers, for rescuing his horse out of the Pound, fined 12d.

## CHAPTER VIII.

During the early part of the present century the grass grew so thick between the crevices of the stones on the south side of the Market-place, that in the summer time it had quite a green tinge. It was picked out with short knives, and that operation gave employment to about half-a-dozen old women, of whom "Old Polly Olly" (poor Ned's mother) usually formed one of the group. Ned (as a lad) oft gave old Waller and Hedley a job, and, in consequence, frequently graced the stocks. This instrument of punishment stood at the west end of St. Ann's Chapel; and in the lower part of the tower of the sacred edifice was situated what was then called the "Black Hole," or Lock-up. The congregations worshipping in St. Ann's were frequently disturbed, during the Sunday evening services, by the rows made by prisoners who were incarcerated after their Saturday night's revelry. Ned was in those days (as he

continued through life),\* not over fond of work, and could never be persuaded to go to school. He had a habit of running away, and to prevent this, at the earnest entreaties of his mother, his leg was frequently fastened to the "Truant's Clog." This was a log of wood, weighing about two stones, with a short chain attached, having at the other end a clasp which encircled the ankle the same as a handcuff does the wrist, and which was closed by a padlock. The clasp was fastened to one of Ned's legs, and he was either bound to carry the clog, or drag it after him. He oft wore it whilst breaking stones in High Bondgate, and, it is needless to say, it answered its purpose admirably. This article was kept at the Workhouse, and was used as a cure for many other runaways besides poor Ned.

The population introduced into this neighbourhood by the opening of the Auckland Coal-field, was composed of two distinct classes, viz., the coal-miners of North Durham and the lead-miners of Weardale. The last mentioned came in great numbers, lead mining at that time being very unremunerative. It was no uncommon thing to see cart-loads of furniture standing in the streets of the town, attended by women and children, whilst their husbands and fathers went in quest of some stable or out-house in which to put their heads until some more suitable place of abode could be procured. Such was then the demand for houses that every available place was pressed into requisition, to give shelter to the strangers. The Weardale men were at first looked upon by the Northern men with considerable jealousy, being deemed interlopers in the trade. This spirit at one time waxed strong, and many party fights took place amongst the more intemperate. The ill-feeling, however, subsided as they gradually became better acquainted with each other, and many families of respectability and thrifty habits came from both quarters to reside in the neighbourhood. Their manners, as well as their dialect, were different; and the guttural pronunciation of the Northern men's words, and the blunt idiom of the Dalesmen, fell strangely on the Aucklanders' ears. At the time to which we are alluding, our whole constabulary force only consisted of the three worthies before mentioned, viz., Messrs. Waller, Hedley, and Borrowdale—men of the real Dogberry type—who were then pretty far advanced in years, and who were more frequently seen beating a retreat, with their batons flying after them, than attempting to quell the oft-occurring disturbances. Who that lived in Auckland at that time, we might ask, does not remember old Hedley, with his club-headed stick under his arm, and his quick crab-like gait—his keen full eye—his hollow, but yet not unmusical voice (which was then as familiar to the inhabitants as the sound of the old clock bell at the castle), calling together the hounds in the early winter morning? for he

\* Ned was once asked, by some one passing in the street, if he had any work? "No" (said he in reply), "nor want nayna."

Poor houseless wanderer, "Neddy Olley!"  
Thou'st gone at last to poor old Polly:  
Thy poor rough, matted, unshorn chin  
Hath grinn'd its last wild famish'd grin:  
Thy long, lean, feeble, sprawling shanks  
Are done with all life's zig-zag pranks;  
And thy poor weary, hard-hack'd feet  
Have left their last prints on the street,  
Where thou stood'st shivering day by day,  
As pamper'd crowds were passing gay.

The stocks were on one occasion honoured by a very different occupant to poor Ned. Surtees, the historian, once came to Auckland for the purpose of calling at the Castle. He first went to the shop of the late Peter Fair, who had promised to accompany him, and whom he found engaged. He proposed taking a stroll into the Market-place, towards the Castle, and that Peter should follow when disengaged, which he did in a short while; and when crossing the Market-place, to his surprise and amusement, he discovered Surtees sitting upon the stocks enjoying his sandwich.

Another characteristic anecdote is related by George Taylor, in his memoir of the great Durham historian, illustrative of his quiet humour, and amiability of disposition:—"Solomon Grisdale, curate of Merrington, who was very poor, and had a numerous family, lost his only cow. Mr. Surtees determined to raise a subscription for another cow, and waited upon the Bishop of Lichfield and Coventry (the late Marquis Cornwallis), then Dean of Durham, and owner of the great tithes of Merrington, to ask what he would give. 'Give!' said his Lordship, 'why, a cow, to be sure. Go, Mr. Surtees, to Woodfield, my steward, and tell him to give you as much money as will buy the best cow you can find!' Mr. Surtees, who had not expected above a five-pound note at most, exclaimed, 'My Lord, I hope you'll ride to heaven upon the back of a cow!' A while afterwards, he was saluted in the College, by the late Lord Barrington, with—'Surtees, what is the absurd speech that I hear you have been making to the Dean?' 'I see nothing absurd in it,' was the reply: 'when the Dean rides to heaven on the back of that cow, many of you prebendaries will be glad to lay hold of her tail.'"

added to the dignity of constable that of first whip to the harriers, then kept in the town by the late Squire Bowser. When hunting, Hedley never mounted, but always followed the hounds on foot, being renowned for his quickness of pace. A day's sport was then entered into with a zest quite unknown to modern times; for the blacksmith would leave his smithy, the cobbler his stall, and the tailor his shop-board, to have a run with the Squire's pack. Hedley also figured largely in the renowned "Battle of Weardale," which took place between the Bishop's gamekeepers, assisted by several auxiliaries from Auckland, Durham, and Darlington, and a band of Weardale poachers, who, in their love of sport with the dog and gun—doubtless inherited by them from their rude forefathers, who, in the days when the Bishops were such mighty hunters, turned out *en masse* to join in the chase—would still persist in sharing, along with their more privileged neighbours, in the sports of the moor and field. The old song, written, if we mistake not, to commemorate the battle, expresses the following pretty strong sentiments on this subject:—

The bonny moor-hen, she goes up in the air,  
But we bring her down neatly, I vow and declare:  
The miners of Weardale, we'll have them to ken,  
Will fight till they die for the bonny moor-hen.

Tradition has handed down many amusing anecdotes of this renowned fight, some of which are not very complimentary to the valour of the Auckland heroes. One tale in particular is told of an individual, rejoicing in the sobriquet of "Mickey." He was despatched to the scene of the anticipated encounter with a bundle of constables' batons, and on being met by some of the Weardale men in the neighbourhood of Stanhope, and asked by them what he had got under his arm, exclaimed, "Bagpipes! Gie me a ha'penny an' awl play ye a teun." The keepers and their friends had taken up their quarters at an inn in the neighbourhood of St. John's Chapel, and, having refreshed the inner man, were preparing to sally forth, when one of the poachers fired a gun down the chimney, a simultaneous attack being also made on the house from the outside. The surprise was complete, and the keepers, receiving a rather severe handling, were glad to beat a hasty retreat, some of them having to be brought home in a post-chaise. The bare mention of this renowned battle was sufficient to rouse the excitable temperament of poor Hedley. He was a man of remarkable bodily vigour, and when he had attained the age of seventy-seven years, he issued a challenge, by handbill, offering to walk or run any man in the world his age, to Durham and back. A portrait of this old worthy with a couple of harriers, was painted by the late Thomas Edwards, of Bishop Auckland, copies of which still grace the bars and tap-rooms of some of our inns.

From Hedley, we glide naturally to old John Borrowdale, who combined with the office of constable those of poet and tragedian? Who, that remembers Auckland theatricals in those days, has not heard him recite his original poem, "The Auckland Hunt," written in commemoration of a run with the harriers? On these occasions he was dressed out in the Squire's leather breeches and red hunting coat, and carried a silver-headed hunting whip, a certain number of cracks from which were requisite to give effect to the poetry. They will also remember his personation of "Douglass" and "Richard the Third,"\* many of the readings of which would have puzzled the great Bard of Avon himself; and how, when he fell beneath the sword of Richmond, the plaudits were so loud and long that the curtain had to be

\* "See the players well bestowed,  
For they are the abstract and brief chronicles of the times."—*Hamlet*.

Some one has said that "there is but one step between the sublime and the ludicrous." The following incident is an apt illustration of that truism:—On one of these occasions, in more modern times, when John was personating Richard III., the character of Richmond was performed by old Stewart, a well-known strolling disciple of the "Sock and Buskin," on which occasion your humble servant and a comrade constituted his "whole army." He had just delivered the speech beginning with "Thus far into the bowels of the land have we marched on without impediment," when an untoward accident occurred, which infused a little comedy into this—one of the most tragic of Shakespeare's tragedies. In his gesticulations, in thus addressing his army, he approached rather too near the wing at the side of the stage, which was illuminated by a few "long sixteens," and the feather with which his helmet was decorated caught fire, and his *aide-de-camp* (myself) had to "ground arms," and extinguish the flames—an incident received by the audience with roars of laughter, and joined in by Richmond himself, and his *whole army*.

drawn up once more, and old John killed over again, to the still greater satisfaction of a shouting and delighted audience? The following is a *fac-simile* of an old theatrical bill in which Borrowdale's name appears as one of the performers; but, it will be observed, there is an error in the spelling of his name, the letter "u" being substituted for the letter "o":—

Théatre, Bishop Auckland.  
FOR THE BENEFIT OF  
**Mrs. BRETTON.**

---

On Evening, 1812,  
Will be presented a celebrated historical Tragedy (never acted here) called the  
**Earl of Warwick.**  
The part of the Earl of Warwick by  
MR. BURROWDALE.  
Suffolk, Mr. WHITELOCK,  
Pembroke, Mr. ARMSTRONG,  
Harold, Mr. BRADY,  
King Edward, Mrs. BRETTON,  
Queen Margaret, Mrs. BRADY,  
Lady Clifford, Mrs. ARMSTRONG,  
Lady Elizabeth Gray, Miss BRADY,  
A Song by Miss Brady.  
A comic Song by Mr. WHITELOCK.  
A Song by Mr. Burrowdale.  
AN EPILOGUE IN THE CHARACTER OF  
**Tom Thumb,**  
By Miss M. HALLAM.  
A Dance by Miss BRADY.  
A DANCE BY MISS M. AND E. BRADY.  
To which will be added (by Desire) the Farce of the  
**KING and MILLER**  
**of Mansfield.**  
King, Mr. WHITELOCK,  
Dick, Mrs. BRETTON,  
Lord Lurewell, Mr. ARMSTRONG,  
Keeper, Mr. BRADY,  
The Miller by Mr. BURROWDALE,  
Margery, Mrs. ARMSTRONG,  
Kate, Mrs. HALLAM,  
Peggy, Miss BRADY,  
Pit—2s.—Gall. 1s. To begin at 7 o'clock. Tickets to be had of Mrs. BRETTON, at Mrs. BOWREN's, Back-bond Gate.  
Brockett, Printer, Durham.

The author feels sorry in not being able to give his readers a copy of the "Auckland Hunt," which so oft contributed to the amusement of the inhabitants in times long before Mechanics' Institutes or Penny Readings were ever dreamt of. He, however, subjoins a fragment

of a similar production. The first five verses are wanting, but there is sufficient of it to give some idea of John's style of composition :—

At Bowden Rush he durst not stay  
 For fear that he should die,  
 For Bogle Hole he made his way  
 As fast as he could hie.  
 Tally, ho ! tally, ho ! the Rogue's as gay,  
 As if he'd not heard our voices to-day.  
 He turned his course to the River Wear,  
 Down Willington Dene he straight did steer ;  
 Hark ! Gamester and Madman, they make the woods ring,  
 And the rest of the Pack, how jovial they sing.  
 Press forward, forward, gallant hounds,  
 Despite of all his art ;  
 If he remains out of the ground,  
 We soon will cleave his heart.  
 What a noble field, all staunch and good,  
 All eager to spill poor Reynard's blood.  
 The sportsmen of the chase were those—  
 Bowser, Chaytor, Harland, and two Shaftos ;  
 Wooler, Dobson, Chapman, and our young Squire,  
 And Lowson who nobly bore up the rear ;  
 With Joplin, too, as I've told you,  
 Although a hunter gay,  
 For by a bog he lost the view,  
 And home he took straight way.  
 His clothes all o'er bedaub'd with mud ;  
 His mare, also, from tail to lug.  
 But Bowser and his noble crew  
 Like Eagles to the Wear they flew,  
 When Richard, our noble young squire,  
 Rode up and thus spoke to his sire—  
 "He's gone straight through, by the jovial sound  
 Of the hounds now in full cry ;  
 Smack, smack your whips, and forward bound,  
 Or he'll earth, and us defy."  
 The Wear they crost, no danger dread,  
 Up Tom Scorer's farm they went full speed.  
 Direct for Newfield Crag he went,  
 To foil his foes was his intent.  
 In spite of all the hounds could do,  
 He earth'd and bid them all adieu.  
 Ended now the grateful chase,  
 Sportsmen to your homes return ;  
 Envy not—no man's place,  
 Nor for higher glories burn.  
 Sportsmen, this is noble glory,  
 Which your servant sets before ye ;  
 Hark ! forward, forward, hark away,  
 Be this your song every hunting day.  
 Be it, too, the sportsman's merit,  
 Daily Reynard's brush to inherit.  
 Friends with envious eyes shall greet you,  
 When your jovial sport is done—  
 Friends with ardour flock to meet you,  
 And admire the trophies won :  
 Hedley, this is noble glory,  
 This with joy I set before thee.

John died April 13, 1853, aged 81, and lies buried opposite the south transept of the Church of St. Andrew. On his tombstone is inscribed the following common-place epitaph :—

Stop, traveller, as you pass by,  
As you are now so once was I;  
As I am now soon must you be,  
Therefore, prepare to follow me.

To complete the trio above mentioned, we had old Waller, who combined the office of Master of the Workhouse with that of parish constable. In conjunction with Thomas Bowman, who was overseer of the poor under the old regime, Waller was satirised by Ralph Pearson\* in the following couplet :—

Waller's gin and Bowman's rum  
Costs the town a bonny sum.

Who, that has any remembrance of this town forty years ago, does not recollect old Ralph, whose quaint rhymes, though short, oft had the keen wit of a Pinder or a Butler, and under which our wiseacres oftentimes smarted? Many will, doubtless, recollect the odd rhyme in which he immortalised five old worthies, all respectable and popular men, viz. :—

Peter Fair let off his hare;  
Squire Downs set off his hounds;  
Bobby Mills jump ower the hills,  
And Bobby Pow cried hulloow, hulloow;  
Whilst famed Lowe Hall bet them all.

Another contemporary of Pearson's, who was also his rival in rhyming, was old Francis Johnson, who held the office of Parish Clerk for a period of 58 years. These two old worthies oft met when in their "cups," and a war of wit usually took place. On one of those occasions old Ralph threatened his friend Johnson with the following epitaph :—

Here lies old Rhyming Frank,  
Who, in his life, play'd many a prank;  
Not Burkitt's art, nor Bacon's† plan,  
Could ever yet reform the man.

An anecdote is still related of old Frank, which establishes his claim as a rhymester. It is recorded that he had a presentiment of his death,‡ and being on the spree at one of the inns in the town, he pulled his last sixpence out of his pocket and threw it into the fire, exclaiming, in his usual pompous style :—

Nothing I brought into the world,  
Nor nothing I'll take out;  
Nor nothing I'll leave behind me  
For my friends to fight about.

Among those of the last generation, who "kept the noiseless tenor of their way," must not be omitted Peter Fair, who was the town's first printer. Peter printed the first and only history of Bishop Auckland ever published, which was compiled by his father, in the year 1820. Many of our readers will recollect his quizzical face and bright eyes sparkling with fun, peering from behind his counter like some old fresco, the quartos and folios lying around like stones about the ruins of some old abbey, himself being the guardian genius. "Give my respects to Peter Fair," said a celebrated public lecturer, when writing to a friend; "I shall never forget his 'orderly-disorderly' shop the longest day I live." But we are getting sentimental

\* This old worthy—whose weakest point was his love of a glass—had a small competence, which rendered him comparatively independent. Nearly the whole of his time was spent in visiting the various inns and places of public resort, punning and satirising the celebrities of the town. He died on the 23rd of January, 1837, aged 85 years. Many of his squibs contain evidence of his ability as a satirist, but they are of such a grossly personal character that their insertion here would be scarcely prudent.

† The two individuals alluded to in the rhyme were the Incumbent and his Curate.

‡ He died Dec. 28th, 1827, aged 86 years.

in thus recording such trifles, which to some readers may appear beneath the notice of the historian; but

"I cannot but remember that such things were,  
And that they were most precious to me;"

and we feel that the pages of local histories are often too exclusively engrossed with dry topographical surveys, genealogical tables, and other statistics; whilst those records which constitute and reflect the provincial manners and customs of our forefathers are allowed to glide away unnoticed and unknown; or are only to be found in the humble and uncouth strains of some village bard, or in the antique strains of our old ballad lore; or live for a while in the recollection of a few old inhabitants, and are handed down orally till they are lost in the stream of time, or buried in the sea of forgetfulness? And do they not constitute, and help to make up the great streams of history, as each insignificant little atom tends to make up the sum total of the universe?

When the times began to alter, Hedley, Borrowdale, and Waller were found so unequal to the duties of their office that the authorities brought down a London policeman, named Derbyshire, to assist them; but he, too, seemed to be of little more use than any of the old trio, and many practical jokes were played upon him by the young wags of the town, one of which deserves recording. A sham-fight was got up at the lower end of Newgate-street, and a messenger at once despatched into High Bondgate, where Derbyshire resided, to bring him to quell the disturbance. Whilst he was away, they stole his barrow, and other garden tools (for he was fond of gardening), which were all found the next morning suspended from a tree in a field situate in Etherley Lane. Soon after this, Peel's Act for the establishment of a county constabulary came into operation, and the old parish constable, and his engines of punishment—the stocks and the truant clog—became things of the past. Bishop Auckland, about this time, began to lose much of its antique and primitive appearance, and many of its older inhabitants were cut off by death. The powdered head, pig tail, and short Spencer worn by the gentry, together with their Sedan chairs, were seldom seen in its streets. The peculiar and eccentric traits of character, which are invariably found in old and isolated towns, such as Auckland then was, began to disappear, or become merged in the gradual influx of its "stranger population." The whistle of the steam engine, and the sight of the burning coal heaps and coke ovens, drove them away (along with the swallows that were wont to be so numerous in its antiquated streets) to some more congenial clime; and the town began to send out its ramifications into the meadows and gardens of its old suburbs. Brougham-place, South-terrace, Blue-row, and Flintoff-street were erected; Tenter-street and Corn-close were projected and built; shop fronts were inserted here and there in the old streets; time-worn buildings were pulled down and rebuilt, without any regard to public convenience or architectural beauty; thatched roofs gradually gave place to tiles and slates; and the town began to assume the patch-work character, which forms such a prominent feature in its present appearance, and which so forcibly strikes the stranger on first entering its streets. A few years after the opening of the coal-field, by the sinking of the Black Boy and Deanery Collieries, a carpet manufactory was established in some old premises, formerly used as a tanyard, and situate at the top of High Bondgate, the spinning and dyeing being done in the old factory at West Mill.

Step by step the town thus began to rise into a place of some commercial importance, and its population which, in 1800, only numbered 1,961 persons, had risen to 5,112 in the year 1851, and it is now upwards of 10,000. At the passing of the Reform Bill, in 1832, the inhabitants, following the example set them by other towns in the country, resolved to express their satisfaction at the glorious event. A committee, consisting of the gentry and principal tradesmen of the town and neighbourhood, was accordingly formed, and arrangements made for

holding a grand festival. Two oxen were bought, killed and roasted, and the necessary quantity of bread and beer procured; tables were erected in the Market-place, and a substantial old English repast was provided, the public being admitted by ticket. Previous to sitting down to dinner, the various trades in the town were marshalled together in order of procession, and paraded the principal streets, each trade bearing its own banner, on which was inscribed various appropriate mottoes, the whole being headed by the Auckland Brass Band. The day was observed as a general holiday, and the rejoicings were kept up with great spirit. The next public event of importance took place on the 23rd of December, 1835, when the town was lighted with gas for the first time; the occasion was celebrated by an illumination, and the band paraded the streets, playing lively airs. The works were established by Mr. West, as a private speculation, and he was entertained at a public dinner given on the same day, at which Sir William Chaytor, Bart., presided. The following lines were written by the late Mrs. Isabella Dodds to commemorate the event:—

Oh, who can dream, where gas and steam  
 May carry this great nation;  
 When railroad coaches beat the mail,  
 And baffle calculation.  
 When to and fro, away they go,  
 As swift as any swallow;  
 And turnpike gates, and turnpike roads,  
 Must shortly all be fallow.  
 When Mr. Pease, if so he please,  
 And think the thing befitting,  
 May after breakfast pop to town,  
 And find the House just sitting.  
 But wonders more are yet in store,  
 For Auckland town is lighted;  
 Walk where you will, tho' late the night,  
 You cannot be benighted.  
 What can compete with this great feat,  
 Unless my reading blunders;  
 The like was never seen before—  
 It beats the seven wonders.  
 What wind may blow, we cannot know,  
 But this is manifest, O!  
 That breeze was good beyond all doubt,  
 Which blew us Mr. "West, O!"  
 Before we'd gas we durst not pass  
 Without a warning hollo;  
 Your toes you thump'd, your shins you bump'd—  
 Your nose you scarce could follow.  
 You grop'd your way in sad dismay,  
 As dark as any dungeon;  
 Like blind-man's buff, with arms outspread,  
 Thro' dirt and darkness plunging.  
 But what a blaze—look up and gaze—  
 Was ever place so righted?  
 Ah! what are these that gaily shine,  
 But stars just newly lighted.  
 And when the sun his toil has done,  
 And settled down to rest, O!  
 He finds behind the western hills,  
 A rival lighting "West, O!"



Then let us all, both great and small,  
 In gas cess ne'er repine, oh ;  
 For we have night turned into day,  
 So cheerily pay the rhino.

And let us sing, long live the King,  
 And his administration ;  
 And may they keep us from a tax  
 On gas illumination.

In the year 1852, a petition, duly signed by more than one-tenth of the rated inhabitants of the united townships of Newgate, Borough, and Bondgate, forming the Township of Bishop Auckland, was presented to the General Board of Health, praying that a government inspector might be directed to visit the township, and make the requisite inquiries preparatory to an application being made for applying the Public Health Act to the town. Thomas Webster Rammell, Esq., superintending inspector, was, consequently, appointed, and that gentleman held an inquiry at the Shepherd's Inn, Bishop Auckland, on the 22nd and 23rd of September, 1852, the following gentlemen being present, viz., the Rev. G. E. Green, incumbent of St. Andrew's ; R. Bowser, Esq., solicitor ; Wm. Trotter, Esq., solicitor ; J. Jobson, Esq., surgeon ; R. A. Douglas Gresley, Esq., J.P., secretary to the Bishop of Durham ; Wm. Hodgson, Esq. ; Mr. John Lee, land surveyor ; Mr. Wm. Thompson, architect ; Mr. R. Joplin, registrar of births, &c. ; Mr. Greenwell, relieving officer ; Mr. Charlton Elliott, Mr. J. H. Bainbridge, &c. The following, amongst other particulars were elicited :—

From a statement furnished by the Superintendent Registrar, it appeared that the total number of births, from 1845 to 1851 inclusive, was 1,306, or a mean rate for each year of 186 $\frac{1}{2}$ . The deaths in the same period were 897, averaging 128 $\frac{1}{2}$  per annum. Assuming 4,500 as the average number of the population during the period referred to, the mortality had been after the enormous rate of 28.6 in 1,000. The deaths from epidemic, endemic, and contagious diseases were 141, averaging 20 $\frac{1}{2}$ . The annual mortality under this head was after the rate of one to every 225 inhabitants ; and in one year (1846) these comparatively preventible diseases killed 37 persons, being more than 1 in 120 of the then existing population, assuming it to be about 4,400. The deaths of children under five years of age were 43 per cent. of the whole number. On the subject of drainage, it was observed that though, upon the whole, the natural conditions of this district of country are healthy, the situation being high, and the conformation of the country offering great facilities for drainage, and for the discharge of surface waters, yet that the public drains of the town are very limited in extent, and rudely and imperfectly constructed. They had been laid down by the surveyor of highways, assisted by a general subscription. With few exceptions, they are not low enough to drain the cellars of the houses, many of which are flooded after heavy showers, when the water has to be pumped out. In some parts of the town there are no drains ; and where they have been constructed in new streets they have, as yet, no outlet. Tan-yards, slaughter-houses, pig-sties, chandleries, and other nuisances, are numerous. The Poor-law Guardians, it was stated, had enforced the powers of the Nuisances Removal Act, and, for a time, some advantage was gained ; but the improvement was only temporary, the Board having no power to prevent a nuisance. The rental of the majority of the cottages occupied by the working classes varies from £4 to £6 per year. There is a larger description of cottage, which lets at a rental of £7 a-year. The practice of taking in lodgers prevails to a considerable extent, particularly amongst the Irish, and there is much overcrowding in consequence. The cottages are mostly divided into separate tenements, and a single Irish family rarely occupies more than one room. Indeed, as many as three or four families are sometimes crowded into a single room, and without a bed, chair, or table. A few stones are put in a circle round the fire for seats, and straw or shavings will serve them to lie upon. The parts of the town generally so occupied are certain portions of Back Bondgate, Townhead, and Newgate, being principally back yards. In 1852, in Townhead, 37 rooms contained 130 inhabitants, and in Back Bondgate 29 rooms were occupied by 156 inhabitants. There are 29 lodging-houses in the town, which, it was stated, were about to be registered under Lord Shaftesbury's Act. All of these houses are the most miserable places which it is possible to conceive, as the abode or resting-place of man. Three of them are a little better than the rest, and, indeed, are the only ones that can be considered at all decent. The keeper of one of these latter, it appears, contracts with the Union officers for the night accommodation of the casual poor, a practice which it is impossible to approve of, tending, as it does, alike to promote vagabondage and immorality, and to spread the seeds of infectious disorders.

The sanitary condition of the town, judging from the above representations, could not be considered very satisfactory, and the outbreak of Asiatic cholera, which took place shortly after, further confirmed the necessity of adopting measures to improve it. The result of Mr. Rammell's

inquiry was a recommendation "that the Public Health Act should be applied to the township and town of Bishop Auckland, and that the qualification for each member (nine in number), should be the possession of real or personal estate, or both, to the value of not less than £500, or a rating to the relief of the poor of the parish upon an annual value of not less than £20." On the 5th of April, 1853, the Superintendent Inspector held another sitting, for the purpose of fixing the boundaries within which the Public Health Act should be applied. Previous to the final establishment of the Board, however, and during the alarm which existed throughout the country in 1853, in relation to the Asiatic cholera, an application was made to the Central Board of Health, in London, requesting that a Medical Inspector should visit Bishop Auckland. The request of the inhabitants was granted, and Dr. Lewis visited the town, on the 26th of October, for the purpose of making an investigation. At his recommendation, a sanitary committee was appointed to co-operate with the medical officers of the Union, and, under their auspices, an efficient staff of officials was organised, and such other measures adopted as appeared necessary for cleansing the town. Thirty deaths were recorded in Auckland from the cholera during the month of September in that year, and eighteen in the village of Escomb.

On the 15th October, 1854, the first election of members for the Local Board of Health for the district of Bishop Auckland took place. Thirty-five gentlemen were nominated, out of which number nine were elected. The number of votes recorded in favour of the successful candidates were as follow:—William Trotter, 229; William Hepple, 221; Henry Tuke, 147; Richard Bowser, 142; John Hall Bainbridge, 139; George Canney, 138; John Armstrong, 136; Nicholas Kilburn, 127; L. P. Booth, 125. The unsuccessful candidates were:—James Thompson, 124; William Joplin, 120; William Edgar, 93; Rev. G. E. Green, 88; G. Maw, sen., 85; R. A. D. Gresley, 84; Joseph Robinson, 82; John Proud, 75; John Jobson, 75; Matthew Braithwaite, sen., 70; William Shanks, 70; Thomas Marley, 58; George Maw, jun., 48; Peter Johnson, 48; John Hall, 47; Thomas Peacock, 45; Ralph Nelson, 44; George Marley, 39; Robert Davison, 34; Benjamin Collins, 28; John Marley, 26; Joseph Hollis, 23; Thomas Wilkinson, 20; William Buxton, 19; John Brown, 10; Thomas Kilburn, 7. Mr. Ralph Joplin was appointed Clerk to the Board, and Mr. Ralph Powton, Inspector of Nuisances.

From what we have already said respecting the state of the town at the time of the formation of the Board, it will appear pretty evident that its members found their new office anything but a sinecure, and their first efforts were directed exclusively to the adoption of means for checking the progress of prevailing epidemics. On the 18th December, 1855, notice was given, "that it appeared to the General Board of Health that the existing boundary of the district of Bishop Auckland, as fixed by a provisional order, bearing date the 24th day of January, 1854, and confirmed by the Public Health Supplemental Act of the same year, should be altered." With this object, William Ranger, Esq., superintending inspector, attended at the Shepherd's Inn, Fore Bondgate, on the 9th of January, 1856, at ten o'clock in the forenoon, for the purpose of receiving the evidence of all persons who attended and wished to be heard on the subject. Mr. Ranger recommended that the district should be extended, and that the necessary steps be taken for that purpose, under the Public Health Act of 1848. The following arrangement as to the boundary was agreed to:—

Commencing at the centre of the Staindrop Road, and of a road leading from South Church and Etherley Grange respectively, at their points of intersection with Cabin-gate, the line will follow the centre of the road running in a westerly direction, which forms the southern boundary of Cockton-hill farm, belonging to Richard Bowser, Esq., up to the western side of a field on the north side of the aforesaid road, then along the west fence of that field, in a northerly direction; then westerly along a portion of the south fence of a field [adjoining] belonging to Richard Bowser, Esq.; then northerly along a fence which forms the western boundary of fields up to, and across, the road leading from Bishop Auckland to Etherley Grange, along a fence which forms the western boundary of two fields belonging to Richard Bowser, Esq., up to a fence forming the south boundary of the Auckland and Weardale Railway; thence still, in a

northerly direction, across such railway, and along a fence forming the western boundary of a field belonging to the Auckland and Weardale Railway Company, and along a fence forming the west boundary of a field up to the river Wear; then along the southern bank of the river Wear to the point where the river Gaunless falls into the said river; then along the western bank of the river Gaunless up [through the Bishop's Park] to the south-east corner of a field adjoining the river Gaunless aforesaid, belonging to Messrs. William, Luke, and Robert Seymour, commonly called "Penny Bat-field;" thence westerly along a fence forming the south boundary of the said field, and across a road called the "South Church Lane," leading from Bishop Auckland to South Church, and along fences forming the south boundary of the fields belonging to Richard Bowser, Esq., and along a fence forming the south boundary of a field belonging to the Bishop of Durham, and into the road leading from Bishop Auckland to Cabin-gate, and thence southerly along the centre of such road to the first-mentioned point.

Such were the boundaries as defined by Mr. Ranger, in the year 1856, over which the Local Board of Health have jurisdiction. The putting in of the sewers, the flagging, and the establishment of the water-works,\* have all been the work of later years. The following gentlemen constitute the present Local Board of Health, viz.: Messrs. W. D. Trotter (chairman), R. Bowser, R. Nelson, W. Edgar, J. Braithwaite, G. Moore, W. V. Thompson, J. Wilkinson, and J. Thompson. Mr. T. Thornton, clerk. Mr. R. Lindsay, surveyor. Mr. J. Joplin, collector.

Previous to the passing of the Poor-law Amendment Act, on August 14th, 1834, the Workhouse stood at the south end of Newgate-street, and generally contained from thirty to forty paupers. This old building was disposed of by public auction, and on April 16th, 1853, advertisements were issued for plans and specifications for a new workhouse, for the purpose of accommodating about one hundred persons—the cost to be about £2,200. The result was the erection of the present structure, which has, since that time, been both much enlarged and improved. We cannot here enter into a minute description of this large establishment which, under the control of Mr., Mrs., and Miss Wyld, we may say, ranks as one of the best conducted Unions in the North of England. It contains all the requirements of a refuge for the old and infirm, and every care is taken in the instruction and well-being of the orphans sheltered under its roof. The following gentlemen represent the Township of Bishop Auckland at the Board of Guardians, viz.: Messrs. W. Edgar, J. Proud, R. Nelson, and J. Lingford. H. S. Stobart, Esq., of Witton Tower, is chairman of the Board; and Mr. W. D. Trotter, the clerk. The following gentlemen constitute the present Bench of Magistrates: Rev. G. P. Wilkinson (chairman), Rev. J. W. Hick, H. E. Surtees, Esq., Col. Surtees, H. Chaytor, Esq., Col. Hall, Col. Blenkinsopp, C. L. Wood, Esq., W. C. Stobart, Esq., S. Smithson, Esq., and J. Jobson, Esq.

Bishop Auckland is now the centre of a great industrial population, and has its iron roads running to all the four quarters of the compass. Its two large banking establishments; its Iron Works; its Board of Health; its Mechanics' Institute; its Music Hall; its two weekly newspapers; its Town Hall, and its many business places rivalling some of the largest in the North of England, make up a picture of material prosperity and progress seldom equalled. Whether Auckland has seen its best days, as some desponding people seem to think, or whether, by the energy and enterprise of its rising generation, it may become the centre of the iron, as well as the coal trade, is a matter which may be left for the development of future ages. Hitherto the capital acquired in it, in its first stages of prosperity, does not seem to have fallen into the hands of men of much enterprise, and its old inhabitants, like many of the landmarks of its ancient streets, have now been swept away, or have "sought the chimney nook of ease." Our object, which was to trace the town's bygone history rather than to describe its present position, or

\* In early times, the only public supply of water was derived from a well in a field at the west end of the town, then called "Pasture-well Field," and in which now stands St. Wilfrid's Church; another at the lower end of Newgate-street, from whence ran a clear open stream of water nearly the whole length of the street, and from which the inhabitants of that part of the town got their supply for washing, and other domestic purposes; and, also, two other wells, situate respectively in Durham and Wear Chares. Subsequently, a Public Pant was erected in the Market-place, adjoining an octagonal Market-house, which was erected in 1847, when the chapel of St. Ann's was rebuilt, the supply of water being conveyed to it in pipes from the Bishop's Park. This building—which was pulled down when the present Town-hall was erected—occupied the site of the Bull-ring. We are not aware whether ever bull-baiting formed a part of the pastimes of the early inhabitants, but, certainly, they had their Bull-ring at this place, marked by a circle of stones, in the centre of which was placed a large stone, but no sign remained (at least in modern times) of any ring or hold-fast to which an animal could be secured.

speculate upon its future destiny, has now been accomplished, and the few particulars we now purpose adding are intended rather as matters of information and curiosity for future generations than for the edification of the present. Facts well known to us all may appear too commonplace to claim the attention of the historian, but we feel that should some lover of his native town seek to re-write its history, a century or two hence, no page in this book of ours will be more welcome to him than this.

To paint Auckland, in words, as it is to-day is no easy task ; but yet we will endeavour to make posterity understand the present position of the town. Its main and finished streets have already been alluded to, but several new streets are now in course of formation : Gibbon-street leads us to Edward, Waldron, and Surtees-streets, which are about half built up. Fairless-street consists of some half-dozen houses on its northern side, with an imposing structure called "Clairmont," opposite. This, in due time, is expected to be a great thoroughfare ; but, as yet the signs of "Macadam" are few and far between. Several new streets have been erected on land in the rear of South-terrace ; whilst Mr. Thomas Vaughan's Ironworks, Messrs. Lingford, Gardiner, and Co.'s Works, &c., occupy the land on the east side of South-road. The above thoroughfare is connected with South Church-lane by Peel-street, as yet unfinished. The old Tile Sheds and field are now advertised for sale for building sites, and they may ere long give place to new streets fronting the Railway Station and Albert-hill. The west side of South Church-lane is built up as far as the corner of Peel-street, and on the opposite side, the St. Ann's and the Grammar Schools are the only erections. Victoria-street has just made for itself "a local habitation and a name," and at its junction with Newgate-street, and opposite the residence of the late W. Hodgson, Esq., Mr Isaiah Cleminson is now building a large drapery establishment. This new street we hope to see extended to the centre of Durham-chare, so as to form a better mode of access to the town from Spennymoor and Durham. In the adjoining fields, four villa residences have recently been erected, so that the east is becoming "the West-end" of the town. Clarence Gardens have been laid out as building sites, but as yet no sales of ground have been effected, and the old cottage still stands in their centre. Before leaving the subject, we would just mention the recent erection of a new bank in the Market-place for Messrs. Backhouse and Co., at a cost of nearly £12,000, and an extension of the adjoining drapery establishment by its owners, Messrs. R. Hedley and Co., at a cost of nearly £10,000.

It is not our intention to write of the town geographically or geologically, but we may say, in conclusion, that its site—like all places where old religious or ecclesiastical establishments are to be found—has been well chosen ; for the monks of old had good taste in those matters. No doubt the surrounding district would be thoroughly examined before any building of consequence was raised upon it. The town stands on a kind of peninsular or narrow tongue of land situate between the rivers Wear and Gaunless, which at that period of time would no doubt be well wooded, supplying timber in abundance for fuel and other purposes. The banks of the rivers would also afford good pasturage and shelter for stock, and the streams would give a plentiful supply of water for household purposes. The hill upon which the town and castle stands, is a thick bed of drift, consisting of alternating beds of boulder clay, sand, gravel, and brick earth. The upper part of the town is 177 feet above the bed of the Wear, which on the north side has, for long periods of time, been gradually wearing its channel broader and deeper until it has reached the rocks belonging to the coal measures, which now form the river's bed, evidences of which are distinctly seen by the fine terraces in the fields to the north of the town, showing clearly the different levels at which the river has run in former times. What the Wear has done on the north, the Gaunless has accomplished on the south-east and east of the town, although not to the same extent, its volume of water being much smaller than the Wear, but still of sufficient power to form a deep valley round that part of the town and through the Park

to its junction with the Wear. A good means of drainage for the two valleys is thus provided, together with a plentiful supply of fresh invigorating air ; the Wear conveying it down from the Weardale hills in the west, and the valley of the Gaunless bringing the south-western breezes from the hills which skirt the Tees. On the east, the town is well sheltered from the keen winds which blow from that art by the western escarpment of the magnesian limestone which rises in high terraces at Westerton, Coundon Grange, and Eldon, and a lofty range of coal measure sandstone at Shildon-bank and Brusselton.\*

We now purpose, after giving a short notice of the Park, to examine some of the old religious foundations, charities, and educational establishments of the town, as its history would be incomplete without them; and more especially the old Parish Church of St. Andrew's, with its contemporary guild of St. Ann's—the two places where our ancestors were first brought to the font of baptism; where they offered up their first accents of prayer and praise ; where the bones of so many of them have mingled again with their kindred dust ; and in the old registers of which are to be found the only brief records of so many of Auckland's earliest inhabitants.

“ Man through all ages of revolving time,  
Unchanging man, in every varying clime,  
Deems his own land of every land the pride—  
Belov'd by heaven o'er all the world beside ;  
His home the spot of earth supremely blest—  
A dearer, sweeter spot than all the rest.”

\* The above brief geological sketch was furnished by Mr Joseph Duff, by whom the following fossils have been discovered :—

No.		SPECIES.	GENERA.	
7	Star Fishes .. .. .	7	4	Millstone.
6	Fishes .. .. .	6	3	} Magnesian Limestone.
3	Reptiles .. .. .	3	1	
4	Coal Plants .. .. .	4	—	Coal Shale.



## THE PARK.

Justly proud as we are of "our" Park—for ours it has for all practical purposes become, by the kindness of the several Prelates who have, of late years, resided here—we cannot but remember that we are in the centre of a "black" country, and it would be idle to say—

"There is not, in the wide world, a valley so sweet  
As that vale in whose bosom the bright waters meet;"

or, that the place is so beautiful that any attempt to describe it would be

To gild refined gold, to paint the lily,  
To throw a perfume on the violet,  
To smooth the ice, or add another hue  
Unto the rainbow, or with taper-light  
To seek the beauteous eye of heaven to garnish,  
Is wasteful and ridiculous excess.

But this may be truly said of Auckland Park. It is, to the inhabitants who know how to appreciate and use it aright, an oasis where all may be refreshed and gladdened. To visit the Park on a fine morning in the early part of June, when the rest of the busy world is wrapped in slumber—to taste the sweet perfume of its many hawthorns (some of the most beautiful to be found in Britain)—to listen to the gushing melody poured from a thousand little throats, nestling in the branches of its old oaks, "whose boughs are mossed with age, and high tops bald with dry antiquity," and beneath whose shades the Monks of old, no doubt, have oft recited their offices—to feel the fresh breeze of the morning, laden with the scent of the many flowers that bedeck and variegated its terraces, and undulating surface—is sufficient to rouse the dormant raptures of the most unimaginative, and to call forth a word of admiration from the most tasteless. Or, again, to see it when autumn has mellowed and softened down its rich summer tints to the more sober hues of the former season, with its twenty thousand visitors scattered over its green expanse, whilst one of the best military bands in the kingdom is rendering some sweet melody, is a treat not easily forgotten. But from sentiment we descend to history. The Park is first mentioned in the Boldon Buke as early as the year 1181. In its pages it is stated that the "Monk-Cook" (whose office seems now unknown), "holds, at the will of the Bishop, for his services, one acre and a half, which William Scott and Alston and William Boie held, and within the Park and without nineteen acres and a half of improvable land, and ten acres of land not improvable." In 1208, this same person gave, by charter, to the Convent of Durham, eighteen acres, supposed to be the sloping banks immediately beneath the walls of the Castle, between the Gaunless and the Wear. The following is a translation of that curious old Monkish document, the original of which is still preserved in the Dean and Chapter Library at Durham:—

To all the Monks greeting. Know that I have granted to God and the Monks of Durham, whom I appoint my heirs, one Toft and one Croft in the vill of Auckland, with thirty-one acres of land in the town field to the same vill, which Hugh, formerly Bishop of Durham, gave to me for homage service. Thirteen acres of which lie between Blinderwell and land of Robert the Falconar, which Philip, formerly Bishop of Durham, gave to me in exchange for thirteen acres enclosed within his Park, and eighteen acres in the Halham, between the Wear and Gaunless. To hold yielding to the Bishop of Durham annually, one pound of pepper at the feast of St. Cuthbert, as I am quit of this rent. The condition of this grant is, that they pray for my soul, and the soul of my Lord Hugh, formerly Bishop of Durham. In witness to this Richard the Priest, Walter the Priest, Robert the Bailiff of Pollard, Henry Pauling, Robert of Coundon, Robert of Evenwood, William the Tanner, William the Mower, Robert the Cook, and others.

Raine says—"The Charter of Bishop Pudsey, of which the Monk-Cook speaks above, mentions the old fish pond, and, therefore, goes far to confirm the conjecture that Auckland had been an

episcopal residence long before the time of that prelate." The parcels of land in Pudsey's Charter are as follows :—

— unum toftum et unum croftum in Alklent cum .xxxj. acris terræ in campis ejusdem villæ scilicet decem acras infra Parcam et iij. acras inter *fossatum veteris vivarii* et xvij. acras infra Halham inter Wer et Gawnles.

This deed of gift to the Monk-Cook does not seem to have ever been acted upon; but a subsequent arrangement appears to have been made with the Convent, by which the Bishop was again placed in possession of this portion of the Park. Raine further says, that "that portion of the ground which now constitutes so important a feature in the Park, and which, if the Cook's gift had continued in force, might, at the present day, have belonged to the Dean and Chapter of Durham; and the lawns now graced by the deer\* might have been under the plough of a lessee, or the site of a village for pitmen."

Deer are mentioned in connection with the Park as early as the year 1394, and in May, 1458, the Park contained (according to Surtees's statement) one hundred bucks and does. In 1503, Bishop Sever orders "two buks of the beste" to be sent to him in the neighbourhood of York, from Auckland. In 1538, Leland speaks of "the faire parke by the Castelle with fallow dere;" and in the survey made in 1587, during the reign of Queen Elizabeth, the Park is represented as replenished with "fallowe dere and wild beasts."

Of the original size and extent of the Park there is no record; but Old Park, now an independent estate, was originally a part of it. In the provision made for Bishop Farnham upon his resignation of the See, in 1249, fuel is assigned to him from the Old Park; and, in the year 1311, Bishop Kellawe granted to the Rector of Hurworth twelve loads of fuel from his wood of Old Park. Soon afterwards, Old Park is mentioned as the property of Richard de Kellawe, a layman and a relation of the Bishop's, in whose favour the Bishop is said to have alienated it from the See. In Bishop Hatfield's time additions to the Park seem to have been made, as we find the following in his roll of expenses in the year 1350 :—

ENCLOSING THE PARK.—To William Clerk and John his son, and to Simon de Shapp, for a stone wall to be built anew around the park of Aukland, by agreement, made in the presence of John de Sculthorp, the receiver of Durham, and Richard de Whitparys, the forester, as appears by indenture, £40. For making 340 rods of ditch around the meadows within the park, with "rybes" (or "ryles") of my Lord's timber, to place upon the said work, by agreement, in gross, £7 11s. 8d. To a man erecting paling around the close beneath the hall, 16 days at times, at 2d. per day, 2s. 8d. Sum £48 10s. 10d.

There appears, also, to have been ponds for fish and swans, as we find the following entry in 1388, during the episcopate of Bishop Fordham :—

Repairing the ponds for my Lord's signetts, &c., 3s. 6d.

In the Parliamentary Survey, made in 1646-7, we find the following description of the Park and its contents :—

There is a park adjoyning, containing by estimacion, as they conceive, 500 acres. There is no timber growing therein at all fit for the repaire of the house or pale of the Park, but certain old dotards and ramspikes, fit only for cordwood for the hearths, being all oak. The Park was formerly enclosed, part with a dry stone wall without mortar, the rest paled, but the pales now totally ruined, and the walls much in decay. The deere and game, viz., fallow deer and wild bulls or bisons utterly destroyed, except two or three of the said bisons and some few conies in that part of the Park called the Flaggs, under the said walls of the said Castle or Palace. The said Park is worth per annum £120. There is also belonging to the demeasnes two meadows, called by the names of Tile close and Rough mires, adjoining to Newgate end of Bps. Auckland, 30 acres, which, with the said Park, were, by the Committee of the County of Durham, let to Colonel Wren for one year, ending at May day 1647, for £120.

The only historical event of any note connected with the Park has already been alluded to, viz., the encampment on the High Plain of the army, headed by the Archbishop of York, &c., on the 16th October, 1346—the night previous to the Battle of Neville's Cross.

\* The deer were sold at the close of Bishop Maltby's episcopate.



In 1752, Bishop Butler made great improvements in the Park, by levelling and planting. It was his intention to add about one hundred and thirty acres to it, and he began to pale a part of the new enclosure; but his death happening before the work was completed, the order was cancelled. In 1750, he thus wrote to the Duchess of Somerset:—

I had a mind to see Auckland before I wrote to your Grace. The place is a very agreeable one, and fully answering my expectations, except that one of the chief prospects, which is very pretty (the river Wear, with hills much diversified, rising above it), is too bare of wood. The Park, not much amiss as to that. But I am obliged to pale it anew all round, the old pale being quite decayed. This will give an opportunity, with which, indeed, I am much pleased, to take in forty or fifty acres completely wooded; though with that enlargement it will scarcely be sufficient for the hospitality of the country. These, with some little improvements and very great repairs, take up my leisure time.

These improvements were carried on by his successor, Bishop Trevor, who also pulled down the south wall of the garden in 1754. In about the space of four years he expended £8,000 on the Castle and Park, including the purchase of the old Lodge on the south side of the entrance gates. He, also, built the Deer-house, which stands upon a graceful elevation on the western bank of the Gaunless, beneath the walls of the Castle. The building is said to have cost the small sum of £379, and was erected in the year 1757. The Bridge over the Gaunless was, also, built by the same prelate, about three years previously.

In 1670, proposals were made to Bishop Cosin to lease the coal royalties in the Park. In a letter of the Bishop's to Mr. Stapylton he thus refers to the matter:—

Pall Mall, London, Nov. 1, 1670.—You have sent hither to Sir Gilbert a lease made to him and you, of the colemines in Auckland Parke, &c., and of the colemines in Coundon and Coundon Grange, &c., wherewith you never acquainted mee before, and Sir Gilbert saith that John Langstaffe put you upon it. But there are 2 reasons which keep me from sealing it. The one is, that Robert Morley hath the lease of Coundon Grange already, and whether he hath forfeited or given it over or no I cannot tell; wherein we must be resolved. The other is, that it cannot be well taken by my successor, that I should let away anything within the Parke, which is next to his house, to any persons that might take their liberty of coming into it to dig or sink for coles there, and their workemen to make hovells or howses wherein they may dwell, with way leave for carriages to and from those pits, which must needs be very offensive to the Bishop for the time being. And, truly, I know not that I have any power to let any part or appurtenance of my demesnes without a new Act of Parliament for that purpose.

Since Butler and Trevor's time, much has been done by subsequent Bishops to beautify and embellish this magnificent place. "It is no easy task (says Raine) to convey to a stranger a correct idea of the beauties of the Park of Auckland. With respect to the surface of the ground, Nature has done much to create that variety which, apart from any accompaniment of wood and water, would of itself be agreeable to the eye. The surface consists of a continued succession of gentle swells and slopes, mingling with each other in graceful undulations, and in the back-ground rising boldly to a considerable height, constituting a varied and harmonious outline of surface. On the north the Wear, although not admitted within the wall, forms an important feature wherever it presents itself to the eye, and in the Park itself the Gaunless, a stream of sufficient strength and activity to produce picturesque effects in such ground as has been described, manifests those effects more especially at the precise point where they were needed. Within sight of the windows of the Castle, and in the immediate view from its terraces, this stream has worn for itself a deep bed beneath a bold cliff, in which just enough is seen of the strata which it has exposed, to arrest the attention and captivate the eye amid the hanging and tangled brushwood which fringes the precipice, the more graceful because in a state of nature. The ravine of the Coundon burn, which flows through the Park in a more distant direction, abounds with numerous natural beauties. In aid of these surface advantages, if I may so term them, there is timber in luxuriant abundance, in every way befitting a park; much of it, as it appears, originally planted by a correct hand and eye, and much of it, especially the hawthorns, which are most numerous, evidently the handiwork of Nature. Of the age of many of the latter no account can be given. They have every characteristic of great antiquity, and have apparently sprung up

of themselves in the very places in which they were wanted to combine in harmony with more stately trees, and perfect the landscape." The view at the entrance of the Park from the Durham Road is (says the authority above quoted) "of an extensive and striking character. In the immediate foreground is the Castle, with its rich accompaniments of forest trees and lawns, and the town of Auckland scattered over the hill behind it. In front the valley of the Wear stretches upwards for many miles, exhibiting the usual characteristics of a northern river of considerable size, and flowing in a streamy course through soft pastoral and agricultural scenery. On the south, the long, blue, and waving outline of the Richmondshire hills, extending from Kirby Hill to Bowes and Stainmoor, is full in view." A little to the south of the stone bridge in the Park was planted, in 1794, an oak, in memoriam, near which, in 1823, was placed a stone with the following inscription :—

This oak, the centre of which is 8 feet distant from this stone, was planted by Bishop Barrington,  
A.D. 1794, it being then 6 feet high.

In 1830, Bishop Van Mildert planted seven oaks on the ground south of the Bowling Green, now called "The Seven Oaks Plain." There is no inscription. The trees stand near that portion of the Park usually occupied by the platform for the Band at the Flower Show. Two trees, planted on the island opposite to the Barrington oak, record the names of Bishop Maltby and his son. The inscriptions on stones placed near the trees are as follows :—

This oak, then 18 feet high, was planted by Bishop Maltby, November 5th, 1841.

This oak, then 14 feet high, was planted by the Rev. H. J. Maltby, youngest son and chaplain to the  
Bishop of Durham, November 5th, 1841.

A short distance below the north-east corner of the Bowling Green stands a clump of trees, near which is a stone of grey granite, with the following inscription :—

HAS PLANTAVIT ARBORES INEVNTE VERE ANNI MDCCCXL EDVARD EPISC DVNELM MONITI  
HORATIANI NEVTIQVAM IMMOROR LINQVENDA TELLVS ET DOMVS ET PLACENS VXOR NEQVE HARVM QVAS COLIS  
ARBORVM TE PRÆTER INVISAS CVPRESSOS VILLA BREVE DOMINVM SEQVETVR

The following descriptive lines were written by one of Bishop Trevor's domestics, and are well worthy of transcription :—

Thy park, O AUCKLAND ! and thy sacred groves,  
Invite my song—Ye woodland nymphs who haunt  
The dark recesses of these oaken bow'rs,  
Ye dryads that in airy circles dance  
Around the sylvan PAN with dewy feet,  
When first the watchful cock with clarion shrill  
Awakes the morn.—Assist me whilst I sing  
The verdant honours of your native woods !

Oft times with you I wander,—oft I hear  
The voice of Music breathing thro' the grove,  
In strains melodious ; when the early dawn  
Illumes the highlands with her amber light :  
How sweetly chaunt the birds their morning hymn,  
How soft the strains that fill the winding grove,  
Whilst thro' the entangled woods I careless stray,  
And brush the dew from blossom'd hawthorn boughs.

In fancy's sweet delusion do I hear  
This harmony divine ?—or do the songs  
Of dryads and of woodland nymphs conjoin'd,  
The swelling concert raise ?—'Tis fancy all,  
A lovely phrenzy that deludes my ear,  
The music of the soul !—Oh blest of heav'n !  
Whose nice discerning, finely feeling sense,

And quick susception of accordant sounds,  
Attunes your minds to harmony divine !  
Thrice happy ye, whose golden harps the muse  
Will not refuse with skilful hand to string !

MELPOMENE, thou sweetly singing maid,  
Be present here—be present heav'nly muse !  
In gentle numbers give my lines to flow,  
Where the soft landscape lies o'er yonder lawn ;  
Or in description rise to bolder strains,  
Where hanging forests crown the tow'ring rocks.

Behold those yellow cliffs, whose shaken sides  
With threat'ning greatness please,—save where the wood,  
With verdant foliage, veils their ragged fronts :  
A varied scene of oak, of ash, and beech,  
Shade above shade in ample order spread.

When Spring advancing clothes the laughing grove  
In robes of green, emboss'd with blossoms pale :  
When autumn tinctures ev'ry fading leaf  
With vivid dyes, from the refulgent gold  
To the full bodied tint of russet brown ;  
Say, can the pencil's warmest touch convey  
The varied richness of the glowing scene ?  
How sweetly doth the crystal stream pour forth  
It's dimpled current o'er the velvet coats  
Of mossy pebbles,—soft the tinkling sound,  
Where 'twixt the rocks it bubbles,—whilst the dove  
Coos to her distant mate in plaintive strain.

• • • • •

As from this eminence I overlook  
The groves that hang on each declining steep,  
And shade the purling rivulet that flows  
Thro' grassy plains, meandering and slow,  
As if reluctant to depart the vale :  
The far extended prospect charms the eye ;  
High on the right, the woodlands clothe the hill  
In front, just breaking from the op'ning copse,  
A mansion rises of monastic form,  
And imitative of some cloister'd dome,  
Where our religious sires, in sober weeds,  
Their vows perform'd, and liv'd an holy life :  
There, whilst the storm that howls thro' wintry skies,  
Deforms the sadden'd year, the deer retire,  
And in the arch'd piazza shelter find.

The verdant mount on which this fabric stands,  
Without the camp, in Roman times was giv'n  
To LIBITINA's rites ;—the funeral pile  
Here rear'd its pitchy beams, and here the torch,  
With face averted, to his cheftian's pyre  
The weeping soldier yielded,—whilst the pipe,  
In mournful notes, his obit proclaim'd,  
And the green sod drank in the purple blood  
Of dying gladiators ;—here are found  
The sacred monuments of heroes dead ;  
The mould'ring urns of those, whose peaceful sleep  
Oblivion has held a thousand years.

\* \* \* \* \*

Upon my left, the BRIDGE with arched pomp  
 Joins the divided lands, and proudly rears  
 Its battlements above the streams of WEAR ;  
 On whose rich banks, deserted NEWTON-CAP  
 Mourns for the absent ARTS and SCIENCES,  
 Which by her LORD deceas'd were there retain'd.

\* \* \* \* \*

On ROMAN ground stands BINCHESTER aloft,  
 And decorates the centre eminence ;  
 Whilst all beneath, the far extended vale,  
 Where WEAR meand'ring shows his silver stream,  
 With rich enclosures deck'd in prospect gay,  
 Mingles whate'er can rural beauty form.  
 There JEST and JOLITY and jocund MIETH  
 Have often laughed the happy hours away,  
 With WREN's own genius, HOSPITALITY.

Now would my muse a thousand beauties paint,  
 A thousand noble views which strike the eye,  
 Where wood and water blended, form a scene  
 Of excellence :—but O ! my weaker hand  
 The arduous task refuses ; ruder lines  
 And slighter draughts alone, its pencil gives ;  
 Whilst the full glowing scene, the finished piece,  
 Where all is just, all perfect, all complete,  
 It leaves to abler artists, skilled alone,  
 To copy nature in an humble way.

But whilst in these enchanting walks I tread,  
 Shall I the name of TREVOR yet forbear !  
 Forbear to drop a tear upon his urn !  
 Whose taste refined, is witness'd by these groves,  
 These verdant slopes, where by a thousand hands,  
 His genius he indulg'd—for well he knew  
 To polish nature, and to give the stamp  
 Of greatness to the whole,—what to conceal,  
 What leave expos'd,—and by well-judged deceit,  
 Make her more lovely in the garb of ART.  
 The sacred pile in Gothic grandeur rear'd,  
 Where DURHAM's mitr'd princes palac'd live ;  
 Where LIBERALITY, of open mein,  
 And BOUNTY dwell (an ancient British pair),  
 Fills the bold eminence, and crowns the scene.









Drawn by R. W. Higgins.

Engraved by Geo. Hinton.

THE WESTWORK OF DURHAM CATHEDRAL, AS APPEARED IN 1841.

Durham. Published by Geo. Andrews & Co. 1841.



# THE CHURCH OF ST. ANDREW.

## CHAPTER I.

The exact date of the foundation of the Church of St. Andrew (the Parish Church of Bishop Auckland), as well as the name of its founder, is lost in the twilight of history. From the fact of its being a distance from the town, it is most probable that it was founded before Bishop Auckland became the residence of the Bishops of Durham. At that time, it, no doubt, formed the centre and most populous part of the parish, and, judging from the relative situations of the three Aucklands, had an existence prior to North Auckland and West Auckland. If Bishop Auckland (or North Auckland, as it was called) had been the first, West Auckland must, necessarily, have been called South Auckland, as it lies exactly in that direction with respect to the former. But, taking the starting point at St. Andrew's Auckland, we have North Auckland in a northern direction, and West Auckland in the exact position indicated by its name. We may, therefore, justly infer that, of the three, St. Andrew's was the original Auckland, and the place from whence the others received their respective names.

When, however, a Bishop of Durham erected a mansion upon the piece of ground lying at the confluence of the Wear and the Gaunless, for an occasional residence for himself and successors, the population would naturally gather round him, and the neighbourhood of the Parish Church would, comparatively speaking, become deserted; and this circumstance, we think, tends in a measure to explain the reason why the town of Bishop Auckland is situated about a mile from its parish church.

If we examine the situation and position of the church minutely, we will find it a peculiar one. The river Gaunless from its source to St. Andrew's Auckland, runs almost in a direct line from west to east, and taking a sudden sweep round the village, continues its course in a northerly direction, at right angles to its former course; and on an elevated bank at the south-eastern corner of this angle, stands the old church; and following the course of the river, we find North Auckland and its Castle built on an elevated plateau at the other end of the leg of the angle, where the Gaunless forms a junction with the Wear.

Tanner, in the "Notitia," p. 116, says "This church or chapel of St. Andrew here was made collegiate, and well endowed by Anthony Beck, Bishop of Durham." Leland calls him *Primus Fundator*, and he is also considered founder by several other authors. Hutchinson, however, says "there seems to have been some foundation here before; for, in 1239, Robertus de Courteny habuit literas de presentatione ad decanatum de Aclent ratione vacationis Episcopatus Dunelm.\*" Authors have supposed that the prebends of this church, and the churches of Darlington, Easington, and Norton were founded by Bishop William de Karilepho, by order or assent of Pope Gregory, for the maintenance of those secular canons only whom he had displaced from the Cathedral Church of Durham. Leland's expressions on this occasion have been construed to imply that they had no successors, and that their prebends or portions in those churches expired with them. This may reasonably be supposed in some of the churches, from the total silence of authors about any prebendaries in Easington Church in after times. Thus, we find that Ponteland Church, in Northumberland, was prebendal about the time of the Lincoln taxation, 1291, after which we hear no more of its being collegiate; nor, indeed, do we hear of any prebendaries in Norton till about the year 1227, or at Darlington till Hugh Pudsey's time, who was consecrated Bishop of

\* "Robertus de Courteny had letters of presentation to the Deanery of Auckland, by reason of the vacancy of the See of Durham." This presentation was made by Henry III., during the vacancy of the See, caused by the death of Bishop Poor, which vacancy lasted nearly four years, and until the appointment of Nicholas de Farnham, in 1241. A bull was also obtained from the See of Rome, by the King, commanding the Prior and Monks of Durham not to attempt anything to his prejudice during the vacancy of the See.



Durham, 20th December, 1153; but it is certain there were prebendaries here before Bishop Beck's ordinance for constituting a deanery within this church, and probably they had a succession here from the early period before noted."

There seems little doubt but St. Andrew's is indebted for its foundation to the above circumstance, and that those monks had become so numerous—drawn together by the reputed sanctity of St. Cuthbert, and the many miracles wrought by him—that the Bishop found it necessary to send a number of them to the various parts of his diocese. Many of the parish churches in different parts of the County of Durham, doubtless, owe their origin to the same circumstance. In thus giving the date of the foundation of the Church of St. Andrew, we wish to be understood as alluding to the present structure. There is every probability that a church stood upon that place previous to the present structure, dating back even to Saxon times. We have evidence of this, from the fact that there are three pieces of sculpture built in the walls which bear indications of great antiquity. One, which is evidently a priest with the maniple on his arm, is to be seen in the exterior wall, near the entrance to the fire-hole of the flues, under the tower; and the others (evidently two saints, and probably S.S. Peter and Paul) in the interior wall of the tower, in the belfry. Matthew, of Westminster, records "that in 800, the churches of Herteness and Tinemuth were spoiled by the Danes, and in 867, the Durham churches and monasteries were destroyed far and wide."

From the latter part of the 10th century—at which time the present Cathedral of Durham was founded—until the commencement of the Scottish wars, in the latter part of the 12th century, the rich resources of the See and Cathedral establishment were entirely devoted to the ennobling art of ecclesiastical architecture; and many of the churches then erected still remain as monuments of the fervent piety and zeal of that age, and bear many similarities and indications of the same master spirit who reared that beautiful structure. In the earlier part of that period, the Norman or circular style prevailed; and afterwards, until the year 1300, the elegant architecture known as early English was predominant, of which the fine old church of St. Andrew's is a good example. The fourteenth century was noted for the Gothic or decorated style, of which the diocese of Durham (says Billings) is remarkably barren. But this can easily be accounted for by the active part taken by the Princes Palatine of Durham, in the harrassing wars taking place between England and Scotland at that time.

From the time of Carilepho's endowment to the latter part of the 12th century things seem to have fallen into considerable neglect. When Bishop Beck was appointed to the See of Durham he, by statutes dated 1292, endowed it munificently, and appointed a Dean and nine prebends, making new regulations for their better government and deportment. He, also, ordained\* that the Dean and his successors should receive all obventions, lands, rents, rights, and liberties, which the Vicars formerly had; that he should constantly reside, and provide a priest to officiate in the Bishop's Palace at Auckland; and that, as usual, he should appoint priests and other fit officiating ministers to the duties of the parish church and chapel. He, also, gave the lands on the south side of the Gaunless (still called the "Deanery"), for the purpose of building a residence for the Dean and Prebends, upon condition that before the expiration of two years, next following, such habitation should be built, and that all pretence for non-residence should be removed. The following is from Bishop Beck's ordinance for constituting a Deanery within the Church of St. Andrew's:—

We trust that our pastoral duty is discharged most suitably to the will of God, when our care extends not only to the

\* Nova ordinac'o cantarie be. M. Virg. in Eccl. Col. de Auckland Epi E. registro Fox. p. 21.

Universis, &c. Ricus, &c. volumus et ordinamus q'd capellus d'ce cantarie beate Marie Virg. &c. in collegiat. Eccl'ia de Auckland Epi Andree, &c. sit sacrista in Eccl. aive capella n'ra colleg. infra manerium n'rm de Auckland Epi situat. et sub ejus regimine, &c. custodiantur sacra vasa vestimenta eccl'ie &c. It'm volumus et q'd capellanus d'ce cantarie amictu habitu et superindument. more vicarior. in dicta n'ra ecclesia collegiat. infra manerium n'rm &c. missis matutinis et vespere &c. debit ministrand. &c. necnon q'd sit com'unarius et commensalis cum decano ejusd sedens in mensa tempore refec'ois cum ceteris vicarij choralibus ibidem &c. predic. n'ror Dunelm. epor. dce cantarie fundatorum statut. et ordinac'oibus in cantarium edit. non obstan. quib'cunq. Dat 8th Jul. 1499.

procuring of temporal emoluments to his Church, but also to the promotion of religion in his people; that while Divine service is performed with greater veneration, a more fervent devotion may be excited in the congregation, and that the holy offices, with the ministers, may be acknowledged with greater reverence and honour. Seeing, therefore, that the Collegiate Church of St. Andrew, of Auckland, in our diocese, is not only greatly decreased in the number of its prebendaries, but in revenue also; and as no canon or prebendary of this Church doth either reside himself, or find a proper person to officiate in his stead, though duty and honesty require it, pretending, in excuse, that they have no houses there, or sufficient grounds whereon to build, We, &c., with the consent of Master Robert de Albuwyke, vicar, and of all the canons or prebendaries there, do ordain as followeth:—As within the limits of the parish of Auckland, certain new lands of our wastes have been brought into tillage in our time, whereof the tithes are in our disposal, as well by common right as the custom of the said parish, of such tithes of new or waste lands so brought into tillage beyond Gaundless in our forest, towards the west, and near Gaundless, in Wydeope Moor, we constitute and ordain a prebend to the amount of ten pounds, conceiving that the said tithes will for ever prove sufficient to answer the same; and because an union of the prerogative of dignity and eminence of person with riches constitutes the highest degree of an excellent office, the name of Vicar, which hitherto has been the most eminent in this Church, we decree shall for ever be changed to that of Dean of the Collegiate Church, therein not only regarding the late Vicar, now the Dean thereof, and his successors, but also the advancement of that Church to higher honours.

The first rector mentioned is Uthred (1085), and the last Adam de Brempton (1270). Master Robert de Albuwyke was the last vicar, and the first dean. The first or senior canons were Master Robert Avenell, Walter de Langton, Galfred de Vesano, John de London, and Master Adam de Brempton. Their successors were to engage priests, and pay them annually five marks each; and the rest of the canons were to have sub-deacons, with annual stipends of 30s. Rules were laid down for the daily chanting of divine service, the celebration of High Mass, the Mass of the Virgin Mary, and for the order of the services. There were two chantries, or chapels, in the church, with endowments attached—one dedicated to the Blessed Virgin, and the other to John the Baptist—but their founders are unknown.\*

CHANTRY PRIESTS.—J. de Wassefield.—Symon de Westewyke, 1352—He procured four acres of land in North Auckland of Will. son of Richard, of West Auckland (whether free or exchequer land not known), to be amortized to this chantry without the Bishop's license; Will. de Punchard alienated to this chantry one acre of land, with the appurtenances, in the ville of North Auckland, and Will. Faucewyt one messuage, and four acres of land in Woodhouse, in the same ville; also Joh. Plomer, of Newcastle-upon-Tyne, four acres of land in the same ville; all which tenements being seized into Bishop Hatfield's hands as escheats, he gave by letters patent, 4th of August, 1354, to Sir Nich. de Hull, his clerk, his heirs, and assigns, to be held of the Lord Bishop and his successors, &c.—Simon de Weston, cap. a like instance in his time.—Joh. de Hackforth, 1399—he oc. custos cant. Dne de Auckland, 29th Ap. 1413, and again 1437, when Bishop Langley granted his license to William Doncastre, Dean of Auckland, to give and assign, in mortmain, to him and his successors for ever, for their better support, three messuages, eight acres of land, with appurtenances, one tenement, with appurtenances, and fifteen burgages, with appurtenances, in Bishop Auckland, and one annual rent of 14s. issuing out of divers burgages in the same ville, which were held of the Bishop in burgage, with a reserve of the services from thence due and accustomed to the Bishop and his successors—Sir Joh. Typpying—Sir Joh. Flayne, cap. 1499, p. m. Typpying—Barthol. Langesford Cantator et Mag. Schularum (choristers) 1523—Thomas Sotheron *ibid.* 1524—Joh. Eton *ibid.* 1527.—Will. Herryson, 1528—Edward Gretehead, the last incumbent, had, at the dissolution, a pension of £4 13s. 4d., which was paid in 1553—Cantaria beatæ Mariæ in Ecc'lia parochiali Sti Andree in Aukelande, let to John Armstronge 7th Aug. 2nd Edw. VI.

Chantries were small chapels, or side aisles, which pious and wealthy people built in their respective parish churches. They were dedicated to some Saint, usually the one whose name the founder took in confirmation, and whom they considered their patron saint. They liberally endowed those chapels, with rents or lands, for the maintenance and support of chantry priests, whose duty it was to pray daily at the altars erected therein for the souls of the founders and their connections. Recent alterations in the church, by the taking away of the old pews, show clearly where the altars stood, as there are two piscinæ in the south, and one in the north transept, which indicate the exact places.

\* 1419. vijs. from the rent of one messuage, with its appurtenances, in Auckland, on the corner of the street called "Newgate," being in the Bishop's hands, because William Robeson gave it to St. John's Guild without the Bishop's license.—A°. 14, Langley. xijd. from the firm of one garden of a certain tenement, lately William Robeson's, in Newgate, being in the hands of the Bishop (Nevill, A°. 3, 1440), which was alienated to this Guild without license.—William Scott, the last Incumbent of this Chantry or Guild, had, at the suppression, a pension of £5 allowed him, in 1547, which he received until 1553.

In 1428, Bishop Langley made some alterations in the establishment, equalising the incomes of the canons. He also repaired and enlarged the church by building the upper stage of the tower, raising the side walls, and placing a clerestory upon it. In the account rolls of his episcopate we find the following entry :—

Paid to the stewards of the Church of St. Andrew, and the parishioners there, to build the belfry of the said Church, of my Lord's gift, by my Lord's letters of warrant, and by the oath of Richard Buckley, made upon the account, £6 13s. 4d.

As times altered, the before-mentioned allowances for the vicars were found insufficient for their maintenance, and "therefore, none that were fit for it could be found to serve the same; and though some of the prebends were sufficient to bear double their expense, others could scarce do it, and some not at all; therefore, he (Bishop Langley) resolved to amend the same." Accordingly, the revenues of the three prebends of Bishop Auckland, Eldon the Greater, and Eldon the Lesser, being each of them £20 per annum, he ordained, that as they became vacant, each of them should be divided into two prebends, so as to constitute six, and the revenues of each to be equally divided between the two possessors. There being, also, seven prebends belonging to the said Church, whose produce was not sufficient, he directed that they should be joined, so as to make but three Prebends—one of them worth ten pounds, and the other two only 100s. per annum." In Bishop Booth's time (1470), the Deanery seems to have been an educational establishment, as in his roll of expenses we find the following entry\* :—

Paid to John Robson, carpenter, for making two beds of "bord" at the "Denry," by my Lord's order, for the boys of Lord Fezhew and Lord Lovel, 9d.

Soon after this, however, the Dean and his Prebendaries seem to have left the Deanery of St. Andrew's, and to have taken up their residence at what was called in the documents of those days, the "New Colledge," in the immediate vicinity of the Castle at Auckland.†

In the year 1499, Bishop Fox made important alterations, appointing the Priest of the Chantry of the Blessed Virgin in the Parish Church the Sacrist in the College Chapel, within the Manor of Auckland—making him personally answerable for the performance of daily service, and giving him also a seat at the Dean's table, with other Vicars choral.

In Bishop Ruthall's time (1513) we find the following entry :—

To Robert Longford, master of the choristers of the College of Aukeland, for his good attendance in chanting the Divine service daily, and for his diligent observance of the mass of the blessed Virgin Mary there, by command of the treasurer, 40s.

1522-3. The fee of Bartholomew Langefford, chanter of the college of Aukeland and master of the scholars there, 40s. per ann.

Leland, who visited the North in 1538, says, in his "Itinerary," that "nothing remained near the parish church itself, save the Dean's great house and barns, and other houses of husbandry," but at Auckland he found "a Colledge with Dene and Pebends yin it, and a quadrant on the south-west side of the castle, for ministers of the colledge."

It may not be out of place here to give a description of the college of Auckland, as it is said to have been left in 1660, casual mention having only been made of it when writing of the castle. The building appears to have consisted of a quadrangle. In the front, towards the town, was a large arched gateway, with windows on each side. The eastern side of the square was called the "Kilne;" the western, the "Barn." In the north-western corner were the stables, and on the eastern there was a door-way, and two pointed windows, with tracery. This, probably, was the chapel. From

\* The sons of Lord Fitzhugh, in the above year, were Richard, then twelve years of age; and John, Thomas, George, and Edward. The son of Lord Lovel was Francis (afterwards the Lord Lovel), then eight years of age. "What could be so natural," says Raine, "as that, in an institution of this nature, the leisure time of the poorly-endowed Vicars—(the Dean and his Canons were only periodically resident)—should be devoted to educational purposes?"

† Leland attributes the establishment of the College at Auckland Castle to Bishop Beck. Hutchinson says this is a mistake, and that he confounded the Deanery of St. Andrew (which was undoubtedly established by him) with it.

the south-western corner stretched a building about thirty-five feet in length, described as the "Barn." The college is generally supposed to have been established by Bishop Booth, as it is recorded that he "built the stone gateway of the College of Auckland, with the appurtenances."

At the dissolution of the Monasteries, the college fell to the Crown. Bishop Pilkington obtained a grant of its site, and destroyed its bells, &c. It became afterwards the property of Bishop Barnes, and during the Commonwealth, that of Sir Arthur Haslerigg. Cosin, into whose hands it next came, again restored it to the See; and, during his episcopate, it became the residence of his steward, and so continued to be used for that purpose by the stewards of many subsequent Bishops. The walls of the college are still standing, but so modernized by subsequent alterations as to afford no indication of its former style of architecture or arrangements. The southern front constitutes the house on the left hand, in the approach to the lodge from the town, which is now occupied by R. D. Ward, Esq.

The Church of St. Andrew suffered greatly at the dissolution, which took place in 1547, when it was left neither rectorial nor vicarial, but became a curacy, with but a small provision, considering the extent, population, and opulence of the parish. The following pensions were paid in 1553 to Auckland College:—To Robert Hendmere, dean, £50; John Greathead, prebend of Eldon, £2 6s. 8d.; Edward Nottres, prebend of West Auckland, £3 10s.; William Frankland, prebend of Auckland, £1 3s. 8d.; Lancelot Thornton, prebend of Shildon, £1 5s. 8d.; Thomas Keye, William Parler, Edward Cockerell, Richard Bankes, and Anthony Johnson, each £5; Matthew Nayler, £3; Edward Greathead, incumbent, £4 13s. 4d. Chantries: William Scott, incumb., St. John Bap. Chant., £5; Roger Willie, incumb., St. Anne's Guild, £2.

The tithes of the dissolved Church remained in the possession of the Crown for nearly seventy years. In the reign of James I. they were sold, as appears from the following interesting document:—

26th November, 12th James I., 1614.—Grant from the Crown to Francis Morice Esqre and Michael Cole in Fee among many other Estates of the Tythes, Tenths, and Oblations, and Easter and all other Fruits annually and from time to time arising growing and renewing in St. Andrew Auckland, St. Ellen Auckland, Hempsterley, Wotton, and Eastcombe, or elsewhere in the Bishoprick of Durham with their App<sup>ts</sup> to the Collegiate Church of St. Andrew Auckland in the s<sup>d</sup> Bishoprick formerly belonging late in the Tenure or Occupation of Robert Hindmer, Clerk, Dean there, and by a particular thereof menti<sup>d</sup> to be of the Annual Rent or value of £70, with all general words comprehending every species of Tythes, Oblations, Obventions, &c.

Immediately afterwards, these two gentlemen re-sold the tithes, and we trace the dealings with them for a short time in the following extracts, for the benefit of such of our readers as are curious in such matters:—

14th January, 12th James I., 1615.—Morice and Cole for the considerations therein mentioned grant all those their Tythes, Oblations, Easter Reckonings, and all other Fruits yearly and from time to time coming, growing, and renewing in St. Andrew Auckland, St. Helen Auckland, Hamsterley, Witton, and Escomb, or elsewhere in the County of Durham, some time belonging late in the Tenure or Occupation of Robert Hindmers, Clerk Dean there, by the particular thereof mentioned to be of the Yearly Rent of £70, and all and sing<sup>r</sup>. Scites, Messes, Cottages, Houses, Buildings, Barns, Stables, Dovecoats, Orchards, Garths, Gardens, Lands, Meadows, Pastures, Feedings, Waste, Waste Grounds, Moors, Woods, Underwoods, and Trees, with the Ground and Soil whereupon they stand, and Tythes of Corn, Grain, and Hay, and all other Tythes, whatsoever as well great as small named as not named Rents, Sums of Money, Payments, and Compositions paid for and in satisfaction of Tythes or Oblations, Customs, Rights, Libertys, Jurisdictions, Privileges, Profits, Advantages, and Heredt<sup>s</sup> of what nature, kind, or condition soever, the same be situate lying or being coming, growing, renewing, or happening within the Towns, Places, Parishes, or Hamlets, aforesaid or any of them or elsewhere soever the s<sup>d</sup> Tythes, Oblations, and other the Premes<sup>s</sup> belonging or in anywise appertaining or with same or any thereof formerly occupied and enjoyed, and the Reversion and Reversions depending or expectant of or upon any Demise or Demises, Grant or Grants, for Term of Life or Lives or Years or otherwise of any part or parcel of the Preme<sup>s</sup> thereby bargained and sold being of Record or not of Record.

Two fourth parts to John Eden the elder and John Eden the younger in fee, one fourth to William Williamson in fee, one fourth to George Downes in fee.

The parts of Williamson and Downes by several Mesne Conveyances came to Jam<sup>s</sup>. Carr who died seized and the same descended to Cuthbert Carr his son and heir.

The said two fourth parts of the Edens descended to Robert Eden son and heir of John Eden the elder (who was the survivor) and Robert Eden conveys the same to Christopher Byerley in fee upon whose death the s<sup>d</sup>. Edens' share descended to Anthony Byerley the son of s<sup>d</sup>. Christopher.

During the Commonwealth, other rights and estates belonging to the Church were disposed of by the Crown to various individuals. The Deanery lands were purchased by Sir Arthur Haslerigg, at the same time as he bought Auckland Castle; but, after his attainder, they were granted to Bishop Cosin, who annexed them to the See of Durham for ever. He, also, endowed the living of St. Andrew's with a moiety of the Prebend of Bondgate; and his successor, Lord Crewe, also added £30 a-year to the same. Bishop Barrington presented the house in the Market-place, now occupied by the Rev. H. A. Mitton, to the Vicar of the Parish and his successors for ever, there having been no residence attached to the living since the period of the dissolution. The names of the various rectors, deans, and vicars, from the time of William the Conqueror down to the present are extant, and are recorded on two boards hung under the tower of the Parish Church. The list is appended:—

RECTORS.—Uthred, 1085; Meldred de Aclet, 1129, Mon. Angl.; Maldredus, cl. et Gregorius, 1147; Walter de Kirkham, 1253; Adam de Breniton, or Brempton, 1270.

VICAR.—Robert de Albuwyke, afterwards created the first Dean.

DEANS.—Robt. de Albuwyke; Thos. de Clyfford, S.T.P., 1311; John de Insula, time uncertain; William de Westlie, 1350; John Kyngeston, 1362; Richard de Castro B'nardi, 1369; John de Newthorp de Pontefracto—William de Walworth, 1378; Hugh de Westwyk, 1388; John Burgeys, 1395; Thos. Lyes, 1409; Thos. Hebbeden, LL.D., 1431; Wm. Doncastre, S.T.P.; Robert Thwaites, S.T.P.; Bartholomew Radclyff, 1466; John Kelyng, 1476; John Newcourt—William Sherwode, 1485; William Thomeson, S.T.P., 1498; Thomas Patenson, 1511; William Strangways, December, 1520; Robert Hyndmer, LL.D., 1541.

VICARS.—William Stote, 1532; James Edward, 1558; Thomas Wrangham, 1565; Richard Gaitskarthe, 1565; George Cook—Nicholas Samcott, 1571; John Robson, 1576; Miles Cosse; John Fell; John Wilkinson, 1610; Thomas Glover, 1613; Charles Vincent, 1615; Thomas Stock, 1624; John Stockdayle, A.M., 1638; Richard Frankland, A.M., (an intruder); Thomas Belt, L.C.B., 1662; John Hutchinson, 1671; Leonard Featherstone, 1685; John Tong, A.M., 1689; John Stackhouse, 1695; William Chaloner, 1714; John Warcop, A.M., 1751; Abraham Smith, 1756; Thomas Capstick, 1804; John Bacon, 1804; George Fielding, 1827; John Patrick Eden, 1845; George Edward Green, B.A., 1848; George Howard Wilkinson, M.A., 1863; Henry A. Mitton, M.A., 1868.

The attentive reader will have observed that the two first Rectors mentioned in this list are the identical individuals who signed the two documents referred to in the early pages of this work, and in which Auckland is first mentioned. The first of these documents is dated 1085, which is only ninety-five years after the first establishment of the See of Durham by Bishop Aldune, and from this circumstance it seems probable (nay, almost certain) that to Bishop William de Carilepho, and the Monks whom he expelled from Durham, we owe the foundation of the present Church of St. Andrew. We append the following description of this fine old fabric, from the report of a sub-committee of the Architectural and Archæological Society of Durham and Northumberland, who visited it in the year 1868:—

The Vicar and Churchwardens of this noble and very interesting church having recently intimated their wish that the Society should visit the building, and report as to any further works of restoration that appeared to be desirable, it was with much pleasure that the Society acceded to their request, and a sub-committee having been appointed and having visited the church, on the 3rd of October, it has since agreed on the following report, which is submitted for the consideration of the Vicar and Churchwardens.

It may be as well, in the first instance, to speak briefly of the general plan and architectural character of the edifice.

It is cruciform, and is said to be the largest parish church in the diocese. Its internal length is about 157 feet, and the width across the transepts is about half the extreme length. Erected apparently about the year 1200, the church preserves intact its original ground plan. It was a very dignified composition of the Early English style, lighted entirely by lancet windows, which, on the south side of the chancel, formed a continuous arcade, as at Houghton-le-Spring and other churches in the diocese. The nave arcade, of five bays, is supported on richly clustered piers, alternating with

plain octagons, and the sumptuously moulded arches very much resemble, in their sections, those of the Bishop's chapel in the Palace at Auckland. It is interesting to observe this similarity as the appearance of the piers, and their capitals would at first sight lead to the assignment of a later date to the work than that actually belonging to it. The church appears from the first to have possessed numerous altars. Very elegant and curious double piscinæ exist to the south of the high altar, in the east walls of each transept, and in the south wall of the south transept, and also in the south jamb of the chancel arch—the last a most unfrequent position, and indicating the existence of an altar against the rood screen, which is now destroyed.

There is a very beautiful south porch, covered with two bays, of quadripartite groining, delicately moulded, with a parvise above it, reached by a winding stair from the church.

There still exists in the porch the base of the ancient benatura.

The tower was, in the first instance, comparatively low, but of excellent detail.

The sedilia originally consisted of the usual three arches, but the western arch has been cut away to admit of the insertion of a priest's door. This alteration apparently took place about the middle of the 13th century, together with others to be referred to hereafter. Eastward of these sedilia is a cinquefoiled pointed arch, of peculiar outline, forming apparently a single sedile, but its use is doubtful.

Passing from the description of the building, as it was first erected, the sub-committee proceed to notice that, in 1292, the church was made collegiate by Bishop Anthony Beck. Before that time, however, considerable alterations had taken place in the fabric, which may be referred to a date somewhere about the middle of the 13th century. These comprised the building up several of the lancets on the south of the chancel, and widening others, so as to form two light windows, the mullion dividing at the spring of the arch and branching in equal curves to the outer rim; the removal of the original east window (which may probably have been of five or three separate lancets), and the substitution of a five light window with acutely pointed lancet lights reaching to the main arch, exactly as in the south transept of Finchale Abbey, which was built in 1266. In the transepts the lancet windows gave place to two and three-light windows of similar character, and the windows on the north side of the chancel underwent a corresponding change. For another century no structural alterations of importance appear to have been made. The present belfry stage of the tower was erected in 1417, during the episcopate of Cardinal Langley. It is probable that the present clerestory of the nave was erected about the same time; and the existing low pitched roofs and battlemented parapets put on the whole church. The very handsome chancel stalls bear the Cardinal's arms, and much resemble those he made in the collegiate church at Darlington. A benatura, bearing the arms and badge of Bishop Neville, was recently found in excavating a drain around the church.

Such appear to the sub-committee to be the principal points of interest in the architectural history of the fabric, which, undoubtedly, ranks amongst the first in the diocese for its extent and proportions, and for the beauty and delicacy of its details.

A building of such value and interest demands most careful and reverential treatment, and the sub-committee are happy to observe that the works executed under the supervision of the late Mr. Austin have been carried out in a very conservative spirit, and that the main objects, sought for in a restoration, have been very successfully attained. To complete this work, however, various reparations, in themselves of no great extent, are required, and these the sub-committee now proceed to particularise.

Commencing with the chancel, the sub-committee are of opinion that no alteration should be made in the general arrangement of the windows, and that the westernmost window in the north side, still retaining its ancient mullion, should be opened out, and the other windows should have their tracery and mullions restored accordingly.

The external filling in of the original lancets might, however, be recessed to the glass line, with very good effect.

The stalls, cut away when the organ was introduced, should be carefully repaired. Fortunately, this can easily be done, as the parts removed are at present in the belfry. It would add much to the appearance of the church if the panelling behind the stalls was restored. This might be done with safety and certainty, taking as a model the ancient work remaining in the similar stalls at Staindrop.

As it is probable that the front seats of the stalls may be required for the choir boys, a light book-desk, on brass or iron standards, might advantageously be introduced, fastened to a moveable wooden flooring. The general flooring of the chancel is of great interest, containing various curious monumental slabs, and it is advised that it be left without any alteration. The two most interesting monuments at the entrance of the chancel should also be left untouched, the two eastern bays of the stalls giving ample accommodation for an adequate number of choir boys. The organ should either be removed and placed over its bellows, east of the stalls, or be raised higher on the wall in its present position, and arrangements made for the organist to sit below it in the stalls and play facing south, the trackers, &c., passing below his feet. In the nave it is recommended that the clerestory should remain as at present. The modern font, which is very poor and quite out of character with so noble a building, should be taken away, and a new one of adequate importance provided. Probably a circular font of Frosterley marble, such as those which still remain at Brancepeth, Billingham, and St. Margaret's, Durham, would be most suitable; the steps, which there is every reason to believe are original, should remain untouched.

A word or two in explanation to the general reader may be necessary, with respect to those peculiar features in old church architecture mentioned in the foregoing report. "Sedilia" are niches in the walls, on the right hand side of the altar, within the chancel rails. They are found in all old churches that have been originally Catholic, and were used as seats for the Priests. They are generally three in number—one for the officiating priest, and the other two for the deacon and sub-deacon. The single sedilia, with the cinquefoiled pointed arch, was, no doubt, the one used by the Bishop. "Piscinæ" are small stone or marble cups, or basins, placed in small recesses in the wall on the right hand side of the altar, which have apertures at the bottom, connecting them with the earth, down which anything that has been consecrated by the Priest is put after use; as, for instance, the water in which he washes the tips of his fingers, after handling the consecrated host, &c. There is, also, a double recess in the south transept (not noted in the report), on which two small doors have originally been hung, and in which, no doubt, the chalice and other sacred vessels were kept.

The church is said to have formerly contained much stained glass,\* which was all destroyed—as well as many memorial brasses and other monuments—at the dissolution of the Monasteries and during the Commonwealth, with the exception of one window, left in the north transept, containing the arms of the Bellasis' family. This window has since shared the fate of the rest, and the old Puritanical spirit, which had been abroad from the time of Elizabeth, thus had its fill. Under the window was inscribed the following curious couplet:—

Bellysis, Bellysis, daft was thy sowell,  
When exchanged Bellysis for Henknowell.

Henknowle, which stands a little to the west of the Deanery, is mentioned in the Boldon Buke. "Peter renders for his town of Henknowle 8s., and finds four oxen to cart wine." In Bishop Hatfield's time it was in the possession of Galfrid de Henknowle, who died seized thereof, as being held of the Bishop in capite, by homage, fealty, and suit at the county, and eight shillings and sixpence rent at the exchequer. Soon after his time, Henknowle became part of the possessions of the Convent of Durham. John de Bellasis—struggling between the obligations of a self-imposed vow to go upon the Crusades on the one hand, and a strong attachment to the hereditary lands of his family, in the parish of Billingham, on the other—resolved to break the tie which restrained him from his duties, by parting with his estates. This he effected by exchanging them with the convent for Henknowle, which transaction is supposed to have taken place about 1380. It appears that he lived to return from the wars, and repent of his bargain, the memory of which was long preserved by the above couplet.†

The stone effigy of a female, now lying under the tower, is said to represent a member of that family. Its date is about 1500, and the figure originally, no doubt, surmounted the tomb of the deceased lady, erected in some part of the Church. In the old parish registers of St. Andrew's for christenings, under the date December, 1562, we find the following entry:—

The iij., a child of Sir William Bellasis, called James.

Under the date 1579, we find the following:—

April 12th.—William Claxton,	<i>Surtis</i> (Sponsors).—Sir William Bellasis, Knight,
<i>Fillius</i> Robert Claxton.	Mr. Thos. Frankland, Mrs. Anne Huttonn.

A member of this family, William de Bellasis, represented the City of Durham in four successive

\* Hutchinson says—"By the fragments of coloured glass, it seems the windows were formerly highly decorated, and paintings of our Saviour's sufferings still remain in the north windows.

† Tradition has handed down that a member of the Bellasis family became the patron of horse racing, and held a position similar to that held by Admiral Rous at the present time. We have an old couplet, still used by the boys of the present day when playing at horse races, which is said to have descended from his time, viz:—

Bellasis, Bellasis, what time o' day,  
One o'clock, two o'clock, horse and away.



parliaments, and became possessor of, and lived at Brancepeth Castle. He was a lieutenant-general in the British forces in Flanders, under King William III., and was for some time Governor of Galway, in Ireland, and Berwick-upon-Tweed. He was succeeded in the above estates, in 1719, by his only son, William Bellasis, who, dying in 1769 without male issue, the property devolved upon his only daughter, Miss Bellasis, to whose excessive love for Robert Shafto, Esq., of Whitworth—for whom, we are also told, she died—the following popular, characteristic, and well-known bishopric song is said to owe its origin :—

Bobby Shafto, fat and fair,  
Combing down his yellow hair;  
He's my ain for evermair,  
Hey for Bobby Shafto !  
Bobby Shafto's gone to sea,  
Wi' silver buckles at his knee ;  
When he comes back he'll marry me,  
Bonny Bobby Shafto.

Another branch of the family—Sir William Bellasis—lived at Morton House, in the parish of Houghton-le-Spring. “In the church at that place,” says Hutchinson, “there is yet remaining a figure of a knight in armour, in a praying posture, with his sword by his side, reposing his head on a cushion, and at his feet a lion. This is said to be for Sir Rowland Bellasis, of Bewly, Knight, knighted at the Battle of Lewes, in Sussex, 48th, King Henry III., when the King was taken prisoner by Simon Montfort, Earl of Leicester, and other barons.” In the same church, on a brass plate, over a raised monument, fixed in the south wall of the chancel, whereon are engraven the portrait of a woman and her eleven children, and also the arms of Bellasis and Lilburn in pale, we find the following inscription :—

Here under restithe the bodyye of Margery  
Belassis wife to Richard Belassis, of Henknol  
Who had unto him vii sons and 4 daughters  
Then she becominge widow so continued  
The rest of her life the space of 58 years be-  
stowing her whole tyme onlye in hospitality  
And releife of the poore and being of the  
Age of lxxxx deceased the xx of August 1587.

The effigy, in wood, lying under the tower of St. Andrew's Church, representing a Knight in a coat of chain armour, cross-legged, with the feet resting on an animal supposed to be a boar, is, no doubt, a monumental fragment of one of the Pollards, one of the most ancient families in this neighbourhood.

In Bishop Pudsey's time a Pollard is mentioned as holding lands in Bishop Auckland. A few years later, another Pollard signs a document as a witness, conveying a certain portion of land in Auckland Park to the Prior and Convent of Durham. The Pollards are also mentioned in Bishop Hatfield's Survey. From the following entry, in the Register of St. Andrew's, in the year 1575, we find one of that family mentioned as godfather at a christening :—

March 6th, 1575.—Anthony Downes,  
Fillius Ralph Downes.

Surtis.—Anthony Wren, Lennardo Pollard,  
Margie Downes.

There is a tradition relating to the effigy above-mentioned, which sayeth that the Knight whom it is said to represent, had as much land granted to him by one of the Bishops of Durham as he could ride round whilst the grantor dined, in reward for slaying a wild boar, which infested this neighbourhood; the Bishop stipulating that those lands were to be held by the service of presenting a falchion, or short sword, to each Bishop at his first coming into the diocese. Hutchinson says “that the first notice we find taken of this falchion is in the

fourteenth year of Bishop Skirlaw, when Dionesia Pollard died seized of a parcel of land called 'Westfield,' held of the Bishop in socage, and another parcel called 'Hekes,' near to Auckland Park, in socage, by rendering a falchion." He further says, "it may be presumed an ancestor of the family had rendered essential service to the See in arms, in defence, perhaps, of those territories where lands were granted as his reward," but states "he could find nothing further to confirm the old tradition." We have, however, sufficient evidence, even at the present day, to prove, in some degree, its truth; inasmuch as, though the lands have long passed from the possession of the Pollards, and been much divided, they still form a separate township, having its own overseer of the poor, and its own representative at the Board of Guardians. On the first entry of the Bishop into the diocese, the principal owner of Pollard's Lands presented the falchion, and delivered the following speech:—

My Lord,—I, on behalf of myself as well as several others, possessors of the Pollard's Lands, do hereby present your Lordship with this falchion, at your first coming here, wherewith, as the tradition goeth, he slew of old a venomous serpent,\* which did much harm to man and beast; and by this service we hold our lands.

Dr. Longley was the last bishop to whom the falchion was presented. The ceremony took place at the Porch at the entrance to Auckland Castle, and the presentation was made by Richard Bowser, Esq., of Bishop Auckland. Mr. Bowser has still in his possession the falchion used on those occasions, but it is the general opinion of county antiquarians that it is not the original one. The same gentleman has, also, another important relic connected with this curious legend, viz., a rib, which has been handed down with the falchion, and is said to be a portion of the remains of the veritable animal slain by Pollard.

It seems probable that the Lennardo Pollard† mentioned in the extract from the registers of St. Andrew's, was the last representative of his race, as the family is said to have become extinct during the reign of Queen Elizabeth.

The Pollards also held lands on Coundon Moor, Birtley, Thornflatt, Gaunsflatt, Hyrnflatt, Etherley, and also at Newfield, otherwise Pollarden, supposed to be the den of the animal slain by the above-named Pollard. There is a similar legend connected with the Manor of Sockburn, and the estates have been held by the same service, viz., by the presentation of a falchion, which usually took place on Croft Bridge, or in the middle of the river Tees, where the Lord of the Manor, after hailing the Bishop as Count Palatine, presented him with the sword, and delivered a similar speech to the above. The Bishop, after taking the falchion into his hand and returning it, wished the Lord of Sockburn health and a long enjoyment of the Manor. In a letter of Bishop Cosin's, dated August 22nd, 1661, written to Sancroft (afterwards Archbishop of Canterbury), he thus describes this ceremony:—

The confluence and alacrity of the gentry, clergy, and other people was very great, and at my first entrance through the river of Tease there was scarce any water to be seene for the multitude of horse and men that filled it, when the sword that killed the dragone was delivered to me with all the formality of trumpets and gunshots, and acclamations that might be made. I am not much affected with such shews; but, however, the cheerfulness of the county in the reception of their Bishop, is a good earnest given for better matters, which, by the grace and blessing of God, may in good time follow them.

Henderson, in his "Folk-Lore," says—"Amongst the rich varied folk-lore of the North of England, and the Scottish Lowlands, it is impossible not to remark how numerous and characteristic are the legends respecting dragons, or, as we locally call them, worms. These tales are sometimes enshrined in ballads, sometimes bound up with the tenure of property, sometimes

\* Tradition is not very consistent with regard to the Pollard legend: sometimes it is pictured as a venomous serpent, and sometimes as a wild boar, or brawn.

† Lenard Pollard was also of Brunton, in Yorkshire, and in at least one of the copies of the Yorkshire visitation of 1584 there is this note subjoined, with a drawing of the falchion: "The Pollards hold their lands in the Bishoprick of Durham by showing of a falchion." They, also, then had a silver seal engraved "Johannis Pollard," with their arms, ermine, a cross engrailed, sable, and above the shield the falchion.

sculptured as part of church decorations; but all live yet upon the lips of the people." Sir Walter Scott, in his "Minstrelsy of the Scottish Border," accounts for these legends by suggesting "that, in bygone days, before our country was drained and cleared of wood, large serpents may have infested British woods and morasses, and taxed the prowess of British champions;" and Mr. Surtees is said to have been of the same opinion.

Since Bishop Longley's time the custom of presenting the falcion has been discontinued. The Palatinate Act vested in the Crown the various royalties, prerogatives, and homage services theretofore belonging to the Princes Palatine, so that in strictness the service is due to the Sovereign. Bishop Van Mildert was the last of a long line of Bishops who held the regal honours of Count, or Prince Palatine; and with him departed that union of high temporal with spiritual power, which gave such influence to the Bishops of Durham in the mediæval ages.

## CHAPTER II.

To the moralist or the philosopher there are few better schools for study than the surroundings of some of our old parish churches; the very atmosphere seems laden with gloom and sadness, and the mute memorials of the dead that lie scattered around teach how frail is the hold of the future which brass or marble can secure us, and how each succeeding generation appears to come on and bury deeper in oblivion those who have gone before.

"For all must sleep in grim repose,  
 "Collected in the silent tomb;  
 "The old, the young, with friends and foes,  
 "Festering alike in shrouds consume.  
 "The mould'ring marble lasts its day,  
 "Yet falls at length, an useless fane:  
 "To ruin's ruthless fangs a prey,  
 "The wrecks of pillar'd pride remain."

We now proceed to notice some of the mural monuments and inscriptions on stones in the floor of the Church. Several of the latter bear marks of brasses on them, but these ornamentations were, no doubt, destroyed at the dissolution. On one, which still remains in the nave, we have the following:—

Hic jacet Lancelotus Claxton q. obiit. xi<sup>o</sup>. die me'si Febuarij, Anno. Ani. m<sup>o</sup>,cccc<sup>o</sup>., vj. cujs. aie p'piciet' deus Amen.

And connected with the same family, we find, in the register of christenings for the year 1574, the following:—

Feby.—Addalaine Claxtonn,  
 Fillia Mr. Robert Claxtonn.

Surtisse.—My Ladie Addalaine Nevell,\*  
 Mr. Anthony Wren, Issabell Bee.

The family residence of the Claxtons was at Old Park, which place they had held from the time of Bishop Hatfield's survey; and the above-named Robert was one of the individuals concerned in the "Rising of the North," in which so many of our local families of distinction lost not only their estates, but some few their heads. He was attainted of high treason, and his estates confiscated in the thirty-second year of the reign of Queen Elizabeth. In the first communication of the commission, which was appointed to try the principal rebels at York, and which consisted of the Earl of Sussex, Lord Hudson, Sir Gilbert Gerrard (the Attorney-General), and Sir Thomas Gargrave, we find that Robert Claxton was reserved for the second execution. He is stated, in that communication—which was addressed to Sir W. Cecil, March 24th, 1570—"to have ever been, before this time, of honest behaviour, and greatly lamented in the country."

\* Lady Addalaine Neville was a maiden sister of the Earl of Westmoreland. She had an estate at Willington, and resided in a house situate at the low end of that village recently belonging to the late Colonel Mills. Previous to the rebellion of 1569, tradition says that Mary Queen of Scots was the guest of Lady Addalaine for a short time, whilst residing at that place.

He was pardoned in March, 1572, at the suit of the Earl of Leicester, and died at Old Park in 1587. He seems to have had a large family, as there are other five christenings in the Registers of St. Andrew's, in addition to the one just quoted.

1579.—May 17th.—Old Mrs. Claxtonn, of the Old Parke, buried.

Surtees says—"The Claxtons, in all their branches, were zealously attached to the Nevilles; and a portion, at least, of the possessions of the Old Park line seems to have been derived from a direct gift of the Nevilles. The above-named Robert is said to have lost all his possessions; and even a lease of a fourth-part of Ricknell Grange, from the Bishop of Durham, for thirty-two years yet to come, at a yearly rent of £7 10s., was seized by the Sheriff; so that his son, Sir John Claxton, of Nettlesworth, inherited nothing but a name proverbial for affection to a noble and unfortunate family." The Claxtons of Old Park intermarried, and were descendants of the Menvills and Conyers, Lords of Horden. Surtees, in his "History of the County of Durham," vol. I., page 27, gives a most curious letter\* ("Litteræ confraternitatis et Participationis Bonorum Spiritualium") from William, the Guardian of the Friary of Hartlepool, to Sir Robert Claxton, of Horden, and his Lady, dated July 5th, 1479, of which the following is a translation:—

TO THE VENERABLE SIR ROBERT CLAXTON, KNIGHT, AND TO THE LADY ANNE, HIS CONSORT.

Brother William, the guardian and servant of the friars minors, of Hartlepool, greeting, and wishing that after the meritorious acts of this life, they may obtain a celestial kingdom. Forasmuch as the most holy father in Christ, Sixtus the fourth, by Divine Providence Pope, hath generously granted, in his apostolical benevolence to our brother and sisters, having suffragan letters, that each of them may select for themselves a suitable confessor, who may absolve them, and each of them, from all and every crime, excess, and sin, in all cases reserved to the apostolical see, once only in this year, to wit from the fourth day of the month of April; but in other years as often as it shall be necessary; and enjoin salutary penance. And forasmuch as he hath, also, indulgently granted, by his apostolical letters, that the same, or any other confessor whom they have thought proper to choose, may be able to grant a plenary remission of all their sins when at the point of death. I, therefore, considering the devotion which, through reverence of Christ, ye have towards our order, sincere, and accepting your good intentions, receive you as brother and sister, with the full suffrages of my brethren through the tenour of these presents, in life as well as in death, that you may fully enjoy the above-mentioned apostolical privileges and favours, and the benefit of all spiritual blessings according to the form and effect of the same, to the salvation of your souls. Adding, nevertheless, out of especial favour, that after your death the exhibition of these present letters may be made in our chapter, that the same recommendation may be made for you which is there usually made for our deceased brethren. Farewell in Christ Jesus. Given in our chapter on the 5th day of the month of July, in the year of our Lord 1479. On the seal is inscribed—"S. GARDIANI FRATRUM MINORUM DE HERT." On the back is written—"May our Lord J. H. S. Christ, who gave to his disciples the power of binding and loosing, himself absolve thee. And by the authority of the Apostles Peter and Paul, and by the virtue of this bull and papal indulgence, and by the whole power of the Church, I absolve thee from all thy sins, confessed and unconfessed, and those which thou wouldest wish to confess if they should occur to thy memory. And I grant thee a plenary absolution and remission as far as the keys of the Church extend in this part, so that thou mayest be absolved before the tribunal of our Lord Jesus Christ, and mayest have eternal life, and mayest live for ever."

A member of the Claxton family (William Claxton, of Wynyard, Esq.), about the year 1573, made considerable progress in collecting materials for a history of the County of Durham. He was, also, the friend of Stowe, and correspondent of Camden, and supplied them both with valuable materials for their several national works. He, also, in the year 1575, assisted the heralds (Flower and Glover), during their visitation, and nearly a third of the pedigrees then entered were registered during Glover's stay at Wynyard. In 1582, Mr Claxton, in a letter to Stowe, requests the return "of that symple peace of worke whych you have of myne concerning the Busshoprick," and adds that he has "so delt in his behalfe" that he has procured such "worthy and auncient records and monuments as are much fitter for his purpose." About the same time, we find him promising to send speedily "a trew and perfect note of Busshop

\* A word of explanation may be necessary to the general reader respecting the above letter, or, rather, "Plenary Indulgence." An indulgence, according to the teaching of the Catholic Church, is not a pardon of actual sin. It teaches that there is a temporal punishment still due to sin even when a sinner has been absolved from the eternal punishment due to it; and that this can be atoned for in this world by works of prayer, alms-deeds, or mortification. The above indulgence was, no doubt, granted for some favour conferred by the Claxtons upon the Friars of Hartlepool.

Pilkyngton." The following beautiful ballad was written on the occasion of the attainder of Sir Robert Claxton, of Old Park :—

## CLAXTON'S LAMENT.

Listen, English merchants brave,  
 To *Robert Claxton*, woeful man !  
 Who once had lands and livings fair,  
 Most like an English gentleman.  
 But the flower is shed, and the spring is fled,  
 And he wanders alone at the close of the day ;  
 And the sleety hail, in the moonshine pale,  
 Glistens at eve, on his locks of grey.  
 To Wetherby the Earls are gone ;  
 A message came, so fair and free—  
 Now swear thee, on the holy rood,  
 I charge thee, Claxton, ride with me.  
 The Earle he is my gracious Lord—  
 The Queen she is my liegeous Quene ;  
 To stand upon the worser side  
 No Claxton yet was ever seen.  
 While thus in doubtful guise I stand,  
 Another message came so free,  
 Resolve thee Claxton ! out of hand,  
 If thou wilt ought for the love of me.  
 We only stand to guard our own—  
 Our lives are set in jepardie ;  
 And if thou wilt not ride with us,  
 Yet shall thy lands forfaulted be.  
 " Now, foul befall the venom'd tongues  
 " That slander'd two such noble peers ;  
 " And brought such woe and misery  
 " On silver hairs, and failing years.  
 " To Wetherby I needs must ride,  
 " No better chance since I may see ;  
 " My eldest son is full of pride ;  
 " My second goes for love of me.  
 " Now, bide at home my eldest son ;  
 " Thou art the heir of all my land."  
 " If I stay at home for land or fee,  
 " May I be branded in forehead and hand."  
 " The Percies are rising in the north ;  
 " The Nevilles are gathering in the west ;  
 " And Claxton's heir may bide at home,  
 " And hide him in the cushat's nest?  
 " Now rest at home, my youngest son,  
 " Thy limbs are lithe, thy age is green ;  
 " Nay, father, we'll to Wetherby,  
 " And never more at home be seen.  
 " We'll keep our bond to our noble Lord,—  
 " We'll tine our faith to the Southern Queen ;  
 " And when all is lost, we'll cross the seas,  
 " And bid farewell to bow'r and green.  
 " Our tow'rs may stand, till down they fall,  
 " That's all the help they'll get from me ;  
 " False Southrons will be lords of all,  
 " But we'll ne'er hear it o'er the sea."

Now the Percies' crescent is set in blood,  
 And the northern bull his flight has taen ;  
 And the sheaf of arrows are keen and bright,  
 And Barnard's walls are hard to gain.  
 The sun shone bright, and the birds sung sweet,  
 The day we left the North Countrie ;  
 But cold is the wind, and sharp is the sleet,  
 That beat on the exile over the sea.

A mural monument under the tower of St. Andrew's, now nearly obliterated, bears an inscription to Francis Farrer. In the floor of the north aisle are inscriptions belonging to the Raines and the Metcalfes. A stone in the floor of the chancel bears a large brass figure, apparently an ecclesiastic, beside which we find the following record of the wife of one of the Bishops of Durham :—

*Hic sepulta jacet Fridesmonda Barnes ex illustri ac generosa Giffardozum familia oziunda cassissima conjux Richardi Barnesii epi Dunelmen—victrix casta fides. 8 April, An Dni 1581. O Fridesmonda vale.*

On a slab :—

*Sepulchrum Richardi Bowser, gen., qui obiit xxxi<sup>o</sup> Martij MDCLXXXI.  
 Richardus Bowser, Ar. Filius ejus primogenitus Obiit i<sup>o</sup> Octobris MDCLXXV<sup>o</sup>.*

On a wood tablet on the south wall :—

Here lyeth ye body of Mrs. Gartrude Wren, nobler by vertue than by birth, and yet daughter of Sir Charles Wren, of Binchester, Knt. ; in piety to God fervent, in charity to the poor blessedly prodigall, and inferior to none in sweet respects to all, she lived the wonder of many, the delight of most, and dyed the glory of her sex, a virgin espoused to Christ. Obiit 9 Januarij, 1637.

From the great number of entries in the registers, the Wrens appear to have been a very numerous family, branches of which lived at Binchester, Newton Cap, and Henknowle, as well as in the town of Auckland, further mention of whom will be made when writing of those places.

On a monument of white marble, fixed to the south wall of the chancel, is the following :—

S. R. V. Æ.

Near this place lies interred Anne Belt, eldest daughter of Richard Bowser, late of Bishop's Auckland, gent., and wife of the Rev. Thomas Belt, formerly minister of this parish : by whom he had issue a daughter, which dyed an infant. He dyed in the year of our Lord 1677, and she his widow, 9th of August, 1735, set 91. *Henricus Bowser* pronepos ejusdem Annæ Belt hoc marmor desiderium sui posuit.

On a white marble against the north wall :—

Near this place lieth the body of Francis Pewterer, who was auditor and keeper of Auckland Castle to Nathaniel Crewe, William and Edward, Lords Bishops of Durham. He died April 13th, 1738, aged 54. Also Anne, his dear wife, who died October 25th, 1732, aged 43 years ; and also Francis, his son, who died Sept. 29th, 1716, aged 2 years.

Having noticed the principal monuments and inscriptions, we now proceed to give a few extracts from the old registers, prefacing them by stating that the introduction of parochial registers into England was in consequence of the injunctions of Thomas Lord Cromwell, which, according to Hollingshed, were set forth in September, 1588 (30 Henry VIII.), but not much attended to until the reign of Queen Elizabeth, who issued injunctions concerning them in the first, seventh, and thirty-ninth years of her reign. Many of these old registers are most beautiful specimens of penmanship, and go far to prove that the Parish Clerks (who were usually registrars in those early times, when learning was possessed by few), must have been selected from the most highly-educated inhabitants of the parish. In a fly leaf of the second volume of those of St. Andrew's we find the following entry :—

Memorandum.—That Joseph Lax, off the Deanery in the Parish off Andrew Auckland, was chosen Parish Registrar by the consent off the Parish, and sworn according to the said Act of Parliament, the 4th day off January, 1653, before me,  
 FRANCIS WREN.



A Register of all Burials begynnynge the first year of  
the reigne of our Everaugne Ladye Queen Elizabeth  
according to the statute made in the 38 year of the  
hughe 6th reigne.

		Anno Doie 1559 Burials
January 1559	2	Thomas Hgawm Buried
	4	William Westcott Buried
		Wednesday Ed: Westcott Buried
		Thursday William Poddington of Winsterton Buried
	11	Thomas Stork of Duckland Buried
	26	Elizabeth Virgardsom of Midridge
	29	Annab Parkins of Bonndom
	31	Annab Emptre of Eldon
		February
	1	John Dickson of Egg. Bpord being a child
	4	Annab Emptre Philia Thomas Emptre
February 1559	7	Robert Robson of Egg. Bpord
	8	Wapp. Luttons Philip M <sup>r</sup> Duttons Luttons
		Thursday Day Young Dowson of Duckland being a child
		Friday day William Cook of Winsterton being a child
	9	Thomas Emptre Buried
		Saturday day William Robson of Duckland
	20	John Longrafter of Winsterton
	5	Thomas Midelton of Eldon
	6	Thomas Hinton of Midridge being a child
	12	Robert Bradlow of Duckland
	14	Thomas Crington of Duckland
March 1559	19	Margrid Clapton Buried
	20	Thomas Duffing of Duckland
	31	James Johnson of Duckland
	3	William Apolko of Eldon
	6	Richard Vearson of Winsterton
	15	Thomas Alonfold of Bonndom
	16	Thomas Dukat of Duckland
	18	Annab Hoper of Bonndom
		April
		1559



The Registers commence Anno Domini, 1559, and are headed "A Regester of all Buryalls begininge the first year of the Reigne of our Soveragne Ladie Quen Elizabeth, according to the Statute made in the 38 year of her highnes reigne :—"

Conyers' wyf, of Auckland, bd. 12 March, 1564.

The Conyers were one of the most noted families in the County of Durham. In 1396, Sir John Conyers held the Manor of Sockburn, by a similar tenure to that of the Pollards, of Auckland, viz., the presentation of a falchion, and for a similar service, only in this case the animal was called a dragon, or fiery serpent. In 1140, when the See of Durham was usurped by William Cummin, Roger Conyers, of Bishopton, who was then hereditary governor of Durham Castle, alone refused to pay him homage. Thomas Conyers, of Elemore, Esq., represented the City of Durham in eight parliaments. The Thomas Conyers, of Bishopton, who married the daughter of Sir George Bowes, took part, with his father-in-law, in suppressing the "Rising of the North."

November 10th, 4 Edw. IV.—Sir John Conyers, of Horneby, Knt., agrees with Sir Robert Claxton, Knt., "yat Richert Conyers, son to ye sayd Sir Jon, sall by grace of God tak till wyfe Elizebeth, dowter and on of ye aires apparand till ye sayd Sr. Robert, afore Kerstemas next." Sir John Conyers engages to settle on his son Richard Conyers an estate in fee of ten marks; and Sir Robert covenants, if he dies without male issue, to let all his lands descend equally to Elizabeth, as one of his co-heirs, saying, "yat the sayd Sr. Robert sall allways stand at his awyn leberte of the Manar and Towyr of Dilston, and landes, &c., in Corbrigg;" and Sir John Conyers shall pay £40 to Sir Robert Claxton on the day of marriage, and shall suffer Sir Robert to occupy, till the marriage, his Manor and Town of Thorpthewles in the Bishoprick.

January 4th, 1487.—Indenture between Richard Conyers, of Horden, gent., and Eleanor, late wife of Lionel Claxton, of Horden, gent. Whereas a marriage is intended betwixt Richard Claxton, son of Lyonel, and Janet, daughter of Richard Conyers. [Lionel Claxton, late of Horden, gent., otherwise esquire, had a general pardon of all felonies, &c., 8 Dec., 3 Dudley.]

In the Marriage Register of St. Andrew's, under the date July 22, 1565, we find the following :—

Thomas Conyers and Elizabeth Johnsonn, maryed.

Under the date May 24th, 1665, in the account books of Bishop Cosin, we find the following :—

Paid Fathie Conyers, for 5 days gathering stones at the river for the pavers, 2s. 1d.

In Sykes's Local Records (April 15th, 1810), we find the following :—

Died at Chester-le-Street, aged 79, Sir Thos. Conyers, Bart. He inherited, of this illustrious family, nothing but the title, which expired with him. Such is the mutability of human affairs, that this man, whose ancestors were lords of Sockburn, and inheritors of extensive lands, actually broke stones upon the turnpike, and was in the poor-house at the above place, until, by the philanthropy of the present Bishop of Durham, and other gentlemen of the county, his latter days were rendered comfortable.

In the above statement, however, there is a slight mistake. The old adage says—"Honour to whom honour is due." It is only justice to state, that this piece of characteristic benevolence was brought about—not by the Bishop of Durham—but by Robert Surtees, Esq., the historian of the County of Durham. In a letter, written to Sir Walter Scott, dated from Mainsforth, March 5th, 1810, he thus alludes to the subject :—

If you can get hold of the "Gentleman's Magazine" for December, 1809, and for September, you will see that I have been endeavouring to rouse the attention of our Northern gentry in favour of the last decayed representative of the Conyers, with whose name and falchion-legend you are well acquainted. I have received some assistance, and have effected what was in my power; but there is still room for the exertions of any wealthy and generous knight who can feel a little for the depressed situation of his brother in rank.

The same author, in his "History of Durham," thus speaks of the extinction of the ancient race of Conyers, a branch of whom, we may justly infer from the above extracts, has lived in Bishop Auckland.

From John, the son of Galfrid, descended, in a lineal procession, gallant knights and esquires, who held Sockburn

till the reign of Charles I., whilst the younger branches of the ancient stately cedar shadowed both Durham and Yorkshire. All are now fallen, and not a foot of land is held by the Conyers in either county. Of the house of Conyers not one stone is now left on another. The little church, standing lonely on its level green, has survived the halls of its ancient patrons. Deep traces of foundations of gardens and orchards, a little to the south, point out the site of the mansion; and one old decaying Spanish chesnut, spared by the axe, and whose bulk and indurated bark have protected it from other injury, seems alone to connect the deserted spot with some recollection of its ancient owners.

1600.—February 5.—Mrs. Anne Huttonn, of Hunwick, b. in the Church.

1601.—March 28.—Mr. Xpoffor. Huttonn, b. in the Church.

1630.—March 21.—Elizabeth Hutton, daughter of My Ladie Tonge, Mrs. Jane Laiton, Godmo.,  
Richard Hutton, of Hunwick, Esque., christened. Mr. Lindlie Wren.

In Bishop Langley's time the Huttons held many lands at Hunwick; and John Hutton, in the fifteenth year of that Prelate, died, seized of the vill of Hunwick, with its appurtenances, which, with the Manor of Binchester, he held of the Bishop in capite, by the fourth part of a Knight's fee.\* In Bishop Barnes' time, we find a record of the homage rendered by Anthony Hutton, for Hunwick.

Shortly after the Rebellion of 1569, Queen Elizabeth, in consequence of her expenditure having greatly increased, had recourse to the raising of money by issuing letters of Privy Seal. The letters for the County of Durham were sent to Sir George Bowes; and those received by him, on the 10th April, 1570, were each for the loan of fifty pounds, and were addressed to many of the gentry of this neighbourhood, and, amongst the rest, Anthony Hutton, Esq., of Hunwick. It appears, however, that in the case of Ralph Tailboys, Esq., Thomas Middleton, Esq., and Anthony Hutton, Esq., "the privie sealles were staied, by appointment, frome the Lords of the Majesties Counsell, for that they were spoilled in the last rebellion, and served the Q. Majestie against the rebelles at Bernard Castle, and after, in all the tyme of the Rebellion."

1586.—April 15.—Allis Edine, of Winelstone, b.

1586.—Jullie 23.—A child of Mr. John Edenes, b.

1588.—Mie 21.—Mr. John Edene, of Winelstone, b.

1748.—February 6.—Henry, the son of Sir Robert Eden, Bart., Windlestone, christened.

1756.—October 29.—Timothy, the son of Sir Robert Eden, Bart., Windlestone, christened.

The Edens, the last records of some of whom are to be found in the Registers of St. Andrew's, have been a family remarkable in the annals of local history. About the commencement of the reign of Elizabeth, they became proprietors in Windlestone, and, by successive purchases, the whole township became vested in the family; they also acquired considerable property in West Auckland. Robert Eden, Esq., is styled of both places in 1575. During the civil wars, the Edens took part with Charles I.; and Mr. Robert Eden, of Auckland, was charged, in 1638, with a light horse for his service. Sir Robert Eden, grandson to the above, was created a baronet on the 13th of November, 1672, and represented the county of Durham in the parliaments of 1678-9, 1689, 1698, 1702, 1705, and 1710. He married Margaret, daughter and heiress of John Lambton, Esq., of the City of Durham. He died in 1720, and was succeeded by his eldest son, Sir John Eden, Bart., who sat for the county in the parliaments of 1713, 1714, and 1722; and it is related of him that, on some project for equalising the land-tax being brought before Parliament, he placed a brown loaf and a pair of wooden clogs on the table, saying, "There—when the south eats and wears what we do in the north, then mak us like and like." On his death, in 1728, Sir Robert, his only son, succeeded him. He married Mary, youngest daughter of William

\* The quantity of land which constituted the Knight's fee was uncertain—like the ploughland and oxgang, it varied according to the nature of the soil and other causes. In some cases we find eight carucates making a Knight's fee, in others fifty-two, and almost every number between these two. It is generally believed that the system of feudal tenures was legally established in England at the Council of Salisbury, held about 1085. The great characteristic of the feudal system was that the obligation of military or knight's service was annexed to the tenure of land held of the Sovereign. The estates or fiefs of the tenants in chief consisted of one or more knights' fees; and for every fee the King might claim military service of an armed knight for forty days a-year. The holders of these estates, on taking possession, were required to do homage and to swear fealty to the King, and on particular and specified occasions other services were exacted. The holders of large estates (as in the case of the Bishops of Durham), often granted portions of their estates and lands to under-vassals, from whom they received services similar to those which they themselves rendered to their Sovereign.

Davidson, Esq., by whom he had five sons and two daughters. Robert, the second son, was created a baronet on the 10th September, 1776, and was also Governor of Maryland.\* The third son was elevated to the peerage of Ireland first, and subsequently to that of England, as Baron Auckland. The Right Hon. William Eden, Baron Auckland, of West Auckland, County of Durham, was educated at Eton, became a student of Christ's Church, Oxford, in 1763, and, in 1769, was called to the bar in the Middle Temple. In 1772, he published his "Principles of Penal Law," and was appointed Under Secretary of State, a post which he retained for six years. In 1774, he was returned M.P. for Woodstock, and continued a member of the House of Commons till 1793. He married, in 1776, Eleanor, youngest daughter of the Right Honourable Sir Gilbert Elliott, Bart., of Minto. Early in his parliamentary career, Mr. Eden began to take a distinguished part in the proceedings of the House, and introduced several important measures. In 1778, he went to America as one of the five commissioners deputed to visit the colonies, for the purpose of reconciling their differences with the mother country; but, on the failure of their negotiations, he returned to England in January, 1779. In November following, he published four letters, addressed to the Earl of Carlisle, on the spirit of party, on the circumstances of the war, on the means of raising the supplies, and on the representation of Ireland respecting a free trade—all of which attracted attention, and excited discussion. In 1780, when the Earl of Carlisle was invested with the vice-royalty of Ireland, Mr. Eden accompanied him as Chief Secretary, and was, soon afterwards, sworn of the Privy Council of Ireland, and elected a member of its Parliament. Amongst the many useful measures accomplished during his administration, not the least important was the establishment of a national bank. In April, 1783, he was sworn of the Privy Council in England, and appointed vice-treasurer in Ireland, which office he resigned in December following. In 1785, he was nominated one of the Lords of the Committee of Council for trade and plantations, and sent as Envoy Extraordinary and Minister Plenipotentiary to the Court of Versailles. In this situation his consummate abilities as a man of business, and his intimate knowledge of British commerce and manufactures, and the true interests of both, enabled him to conclude two commercial treaties with France, both highly advantageous to his own country; and a treaty which he conducted, for preventing disputes between the subjects of the two Crowns in India, put an end to the claims so often previously set up by France against the British right of sovereignty in the East, and annihilated, as far as the most solemn compact can have that effect, every question, dispute, or challenge of that right, which could in future be brought forward. In 1787, he was employed at Versailles on the subject of the American revolution, and, in the following year, went as Ambassador Extraordinary to Spain. Having been elevated to the Irish Peerage, on November 18th, 1789, he was sent as Ambassador to the States of Holland, when he took an active part in the events of the period. In May, 1793, he was promoted to the dignity of a British Peer, and relinquished his diplomatic employment, as a reward for which a pension of £2,300 per annum was settled upon him. He still continued, however, to exert his abilities in the Legislature, as well as through the medium of the press. On the death of the Earl of Mansfield, in 1796, Lord Auckland was chosen Chancellor of Marischal College, Aberdeen; and, in 1798, appointed to the office of Joint Postmaster-General, which he held to the end of Mr. Pitt's administration, in 1801. He was an auditor and director of Greenwich Hospital, and recorder of Grantham. In consequence of his frequent foreign employments, in which he was always accompanied by his Lady, it was said of Lord Auckland that he had children born to him in all parts of the world. In fact, his eldest son, William Frederick, was born in London; George (who succeeded to the title and estates), in Kent; Henry, at Paris; George Charles William Frederick, at the Hague; Eleanor (Countess of

\* He died in 1786, and was succeeded by his eldest son, Sir Frederick Morton Eden, who died in 1809, and was succeeded by his eldest son, Sir Frederick Eden. This gentleman was an officer in the army, and fell at New Orleans in 1814. Dying unmarried, the title devolved upon his brother, William, the present baronet; and who, also, on the death of Sir Robert Johnson Eden, Bart., succeeded, in 1844, to the Windlestone estates.

Buckinghamshire), in London; Catherine (Mrs. N. Vansittart), at New York; Elizabeth (wife of Lord Francis Godolphin Osborne), in London; Caroline (Mrs. Arthur Vansittart), at the Phoenix Park, Dublin; Mary Louisa (Mrs. Wedderburn), at St. Ildefonso, in Spain; and Mary, at Beckenham, in Kent. On the 24th of February, 1810, Lord Auckland's eldest son, who was a teller in the Exchequer, was found drowned in the Thames; and his Lordship was so much affected by the event, that he never recovered it. On the 28th of May, 1814, whilst at breakfast with his family at Eden Farm, near Bromley, in Kent, he was suddenly seized with a spasm, and instantly expired.

- 1564.—June 21.—Widow Leek, a midwyfe, b.  
 Novemb. 14.—Mr. Seamer, s'vant to my Lord of Durhame, b.  
 1565.—May 19.—John Wall, a chylde, b.  
 May 21.—John Wall, a child brother to this next before, and twenes, b.  
 1568.—Novemb. 25.—A Stranger that cam from Eldonn, b.  
 1576.—Jenuarij 13.—A Cripple came from Midrige, buried.  
 \*Jenuarij 27.—Dokter James Pilkintonn, Lord Bushope of Durham, buried.  
 1588.—Jullie 23.—Allis Laxe, of Westertonne, b.  
 August 15.—Annas Laxe, of Westertonne, b.  
 August 16.—John Laxe, hir husbände, buried.  
 Septemb.—Willm. Lax, of Westerton, buried.  
 1581.—April 8.—Mres. Barnes, wyf of my Lord of Durhame, buried.  
 1587.—May 17.—A pour man dyed one Eldonp More, b.  
 1589.—Februarij 9.—Thomas Foster buried, drowned in the P'ke.  
 1591.—December 29.—One of my Lord of Durhame his cooks b.  
 1597.—Septemb. 4.—Widow Claxtonn, of Winelstonn, b.  
 The same daie, George Bellarbie, of Coundonn, of plague.  
 The same daie, Widow Robinsnn, of Coundonn, of plague.

At this time the plague seems to have raged with great violence in this neighbourhood, principally in Bishop Auckland and Coundon. From the 4th of September up to the 31st of December, 1597, there are fifty deaths recorded at the first-named place, and twenty-one at the latter, from the plague alone.

- 1597.—Septemb. 7.—Paul Thomsnn, of Coundonne, of the plague.  
 Septemb. 8.—A child of Ric. Parkins, of Coundonn, of the plague.  
 The same daie, a sister of Henry Laiborn's, and hir child, of Coundonn, of the plague.  
 October 15.—Robt. Gladanne, and the wyf John Granger, of the plague.  
 The sam daie, Elinor Lawall, of Coundonn, of the plague.  
 The same daie, a child of Ric. Pknne, of Coundonn, of the plague.  
 October 16.—Benson's wyf sister and a child of young Raphe Waker, of the plague.  
 October 22.—Robt. Hay, of Auckland, and his wyfe and child, and a man servant of Ric. Esterbie's, of the plague.  
 October 23.—John Grame, of Coundonn, of plague.  
 The sam daie, a child of Launce Smyth, of plague.  
 October 25.—Rich. Esterbie, of Auckland, of the plague.  
 October 26.—Peter Esterbie, his sonn, of the plague.  
 The same daie, Widow Corrie, of Auckland, b.  
 October 28.—The wyf of Ric. Esterbie, of Auckland, of the plague.  
 Novemb. 1.—Margrie Robsonn, of Auckland, of plague.  
 Novemb. 2.—Willm. Esterbie, of Auckland, of plagu.  
 The same daie, John Granger and his daughter, and Jennat Bawdkine, buried, of plagu.  
 Novemb. 3.—Jane Esterbie, *filia* Ric. Esterbie, of the plague.  
 Novemb. 7.—John Pearsonn, of Coundonn, of the plague.  
 The same daie, Edward Dickisonn, of the plague.  
 The same daie, Widow Humble, of the plague.  
 Novemb. 9.—Christofor Nicholsonn, of the P'ke, buried of the plag.

\* As has already been stated, Bishop Pilkington was disinterred, and his remains buried in the Cathedral of Durham.

- 1597.—November 17.—Margrat Claxtonn, a chyld of John Birdsall, of the plague.  
 November 18.—Widow Arasmythe, of Coundonn, of the plague.  
 November 22.—Mrs. Claxtonn, of the Old P'ke, buried.  
 The same daie, Elizabethe Mideltonn, and a child of John Birdsall, buried, of the plague.  
 The same daie, Barnard Robsonn, and Widow Dickisonn, of Auckland, of the plague.  
 December 12.—Allison Laing, of Coundonne, and Cuthbt. Mideltonn, of Auckland, of the plague.  
 December 14.—Two childring of Rapy Whartine, of Auckland, and Anthony Whartine's wyfe, of Auckland, and her child, of plague.  
 1609.—October 16.—A boy of the Tinkler's, of Byers Green, buried.  
 1615.—April 1.—Deafe Sibb, de Bishop Auklande, buried.  
 1616.—March 12.—Mr. Christophir James, sonne of my Lo. [Lord] of Durham, buried.  
 June 29.—Mr. Willm. Dawport, curat of Hamsterley, buried in the quier.  
 1623.—July 19.—A stranger came from Kendal, buried.  
 Septem. 4.—A poore man that came from Midridge dyed in the barkhouse.  
 1627.—August 25.—A poore man being a stranger, buried.

The last-named death is the only one recorded from the 22nd of the previous month. A blank space is left in the Register, evidently for the purpose of drawing attention to the fact; and during the following month, ending October 25th, the blank is perfect, there being not one single death recorded.

- 1628.—Jan. 13th.—Charles Wren, sonne of Lindley Wren, of Binchester, Esquier. Sr. John Jackson and Sr. William Blakiston, godfathers, My Ladie Foster, godmother thereof.  
 1652.—March 8.—Mrs. Barbary Wren, buried.

Mrs. Barbara Wren, mother to the above Charles Wren, who is twice mentioned in the early pages of this history, was also a Blakiston, and daughter of Sir William Blakiston, of Gibside.

- 1636.—May 18.—Richard Watson, of Elden, 108 years old, buried.  
 1641.—Decemb. 23.—Anne, the wife of Xpofer Dobson, of Bp. Aukland, buried.

She was the wife of the Christopher Dobson, who lived at the Inn in Silver-street, at which Charles I. slept, when passing through the town, as a prisoner, on February 4th, 1647. She lies buried immediately under the east window of the chancel, beneath a large slab, on which is inscribed, in very rude letters, the following simple, yet beautiful, epitaph :—

Anne, the wife of Xpofer Dobson, of Bp. Avkland, yeoman, diing in child bed, bvried Dem. 23, 1641.  
 Chastitie, vertve, goodness, here lie dead,  
 To live with Christ againe her svprme head.

In the year 1653, an Act was passed for the celebration of marriages by a magistrate, and Francis Wren, Esq., of Henknowle, was appointed to the office. Marriages so celebrated were very numerous at that time, and were entered in the following form :—

April, 1655.—According to an Act of Parliamt., the 24th of August, 1653, a marriage was solemnized betweene Willm. Brunskill, of Haughton p'ish, and Isabell Downes, of North Awckland, in the p'ish of Andrew Awckland, both in the County of Durham, in the p'sence of Willm. Wilkinson, John Downes, and others, the sixteenth day of Aprill, in the yeare of our Lord God 1655, before me,

JOSEPH LAX, p'ish Register.

FRANCIS WREN.

Publication was made of the said p'tyes in the Church of Andrew Awckland, According to the tenure of the said Act, by Joseph Lax, p'ish Register, by his certificate dated Aprill the sixteenth, 1655, it doth appeare.

FRANCIS WREN.

JOSEPH LAX, p'ish Register.

Recurring to the Church Register we notice :—

- 1662.—September 16.—Mr. Dennis Grenville and Mes Anne Cosin, married.

This lady was a daughter of Bishop Cosin, and on the next page of the Register we find the following record of the above-named event :—

September 16.—Upon Tuesday in the forenoone, betwixt tenne and twelve of the Clocke, after morning prayer ended, there was a marriage celebrated in the aforesaid Church, betwene Mr. Dennis Grenville and Mes Anne Cosin, he being

of the age of twenty-six yeares, and she about nineteen, by Mr. Henry Murthwaite, Curate of the said parish, and Mr. John Davies, who was deputed by him for the celebration of this matrimony, the Lord Bpp. of Duresme (who gave a dispensation for that purpose, and for not publishing the Bannes thre severall Sundayes, or holidayes, before), being then and there present, together with many other witnesses, the Churchwardens and p'ishioners of the aforesaid Church.

The following is an entry of the marriage of another of Bishop Cosin's daughters :—

1662.—December 23.—A marriage was had and solemnized betwene Samuel Davison, of Wingate Grange, Esqe., and Dame Elizabeth Burton, of the parish of St. Andrew Awckland, both of this County Palatine (by vertue of a licence had and obtained from the Right Reverend Father John, Lord Bishop of this Diocesse), in this p'ish Church of St. Andrew Awckland, after morning prayers, by George Devenport Clerke, his Lordshipp's Domestick Chaplaine.

Samuel Davison was steward of the Halmot Court, and the third of Lady Burton's four husbands. He died at Auckland Castle, and was the first person interred in the chapel there. His burial greatly annoyed the Bishop, who, in a letter to his steward, Miles Stapylton, thus expresses himself :—

And truly you had no reason either to bury him there or elsewhere in the Chappell till I had been first consulted, for I never gave my daughter leave to dispose either of House or Chappell at her pleasure, or any body els but my owne. Neither is there any body that I speake withall here but condemne it for a sudden and a rash act to suffer any one to be buried there before my selfe.

The Bishop's wife was Frances, daughter of Marmaduke Blakiston, prebendary of Newton Hall, who was the youngest son of John Blakiston, of Blakiston, near Norton. The lady's brother was John Blakiston, the regicide.

Under date January 7th, 1666, we find, in the Register for deaths, the following :—

Gulielmus Barnes tremulus qui excommunicatus erat sepultus fuit extra Cæmeterium Ecclesiæ de Awckland Sancti Andree, in pte Orientali.

The following is the translation :—" William Barnes\* was excommunicated, and buried outside the wall of the church-yard of St. Andrew's, in the eastern part." In the year 1868, in the course of digging a deep grave at the place indicated by the foregoing entry, the sexton came in contact with a large skeleton, measuring, as he thought, over six feet, and apparently entire. The head was laid towards the east; and, it being the custom in such cases to inter the body in that position, there is every probability of it being the remains of the excommunicated Barnes.

1664.—August 18.—Gulielmus Hutchinson qui demersus fuit in flumine juxta Binovium, sepultus fuit.

The following is the translation :—William Hutchinson was drowned in the river near Binchester, and buried here.

1666.—November 9.—Pauper mendicans et errabunda mulier tuius nomen ignoro, sepulta fuit.†

In the Register for Marriages, under date May 26th, 1670, we find the following :—

Jacobus Bayles et Peregrina Colpets, nupti fuerunt apud Eccliam Cathedralem Dunelmensem, p. me Thomam Belt, cum licentia.

1671.—August 15.—Thomas Belt Legum Baccalaurus Curatus Ecclie de Aukland Sti. Andree, et Anna Bowser, filia natu maxima Richardi Bowser de Aukland, Episcopi. generosi nupti fuerunt per Thomam Dixon Rectorem de Whitworth, in Ecclia parochiali de Aukland Sancti Andree p'dict, cum licentia.

1671.—September 5.—Georgius Barnes et Jana Bowser, cum licentia.

The death of Bishop Cosin is recorded in the Registers as follows ;—

1672.—April 29.—Reverend in Xto Pater Johannes Epus Dunelmensis Sepultus in Capella sua Auklandensi.

The following is the certificate (as given by Surtees) from the college of arms of the death and funeral ceremonies of John, Lord Bishop of Durham :—

The Right Reverend Father in God, John, Lord Bishop of Durham, departing this life at his lodging in the street called Pell Mell, within the suburbs of Westminster, upon the fifteenth day of January, anno 1671, being then

\* A translation of the above entry is given on a fly leaf at the commencement of Vol. II. of the Registers. It differs, however, in the surname, which is given as Bowness.

† "A defective pauper wandering woman, whom no one knows, buried here." Her last earthly record couched in Latin, too; what more could a Bishop have?

LXXVII. yeares of age, had, in order to his funerall at Aukland, in the Bishoppriock of Durham (as by his last will and testament was appointed), his corpse wrapt in cere-cloth and coffin'd with lead : and upon Friday, 19<sup>th</sup> Aprill next ensuing, thence conveyed in an herse drawn by six horses, with banner-rolls on each side, borne by gentlemen of quality through the Strand and Chancery-lane to the end of Gray's Inn-lane : a solemne proceeding made by seventy-seven poore men in mourning gowns, led by two conductors, with black staves, and after them his Servants, with divers Gentlemen, &c. Then his Chaplains. Next the great banner, born by Miles Stapleton, Esq. After him, Rouge-dragon, Pursuivant at Armes. Then York Herald bearing the crosyer, and Norroy, King of Armes, the miter ; the chief Mourner and his assistants, all in their gowns and hoods, following in coaches. Whence it was carryed the same night to Welling in Hertfordshire, and so by several stacons to North Allerton in Yorkshire, and upon Saturday, xxvij<sup>th</sup> Apr. to Durham, the greatest part of the Gentry, with many of the Clergy, of that County Palatine, meeting it at the river of Tese, and attending thereon to that city, into which a solemne proceeding on horseback was made from Farwell-Hall (a mile distant), the Mayor and Aldermen standing within the Westgate in their liveries, and following it to the Castle ; whence, after a short stay, a new proceeding being form'd on feet, it was born to the Cathedrall a little before evening-prayer-time in this manner : First, two conductors, with black gowns and staves. Then the poore of those his two Hospitalls of Durham and Aukland, by him founded. Next servants to gentlemen. Then his owne servants. After them, Gentlemen Esquires, and Knights (all in mourning), with many Clergy-men of that Dioces in their canonically habits. Next to them five of his Chaplains. Then Sir Gilbert Gerrard, Bart., Shireeve of the same County Palatine. Next to him the Bishopp of Bristol. Then the great banner, crosyer, and myter (carryed as before is expressed), and the corpse by eight men in gowns, under a large pall of velvett, supported by four Prebends of that Cathedrall. On each side thereof the banner-rolls were likewise born as abovesaid. After which followed the cheife-Mourner and his assistants in close mourning, and after them the Mayor and Aldermen of Durham, with a multitude of chief Gentry thereabouts, the whole Quire in their surplices falling in next to the Chaplains at the entrance of the Church-yard. And thus coming to the upper end of the middle isle of that Cathedrall, the poore-people, conductors, and servants dividing themselves, the rest entred the Quire, and placed the corpse in the midst thereof, where it continued till Munday ensuing, and then was carryed to Bishopp Aukland (about seven miles distant), in the like manner as into Durham, at which place the poore of the Hospitalls before menconed attending, were added to the proceeding made again on foot from the Markett Crosse there to that sumptuous chapell adjoyning to the Castle, by him totally built, where, after evening service regularly compleated, and a Sermon preach'd by the learned Dr. Bazier, one of the Prebends of Durham, it was solemnly interr'd in a faire vault prepared under a large stone of black marble, the Bishopp of Bristol performing the office of buriall.

1672.—September 4.—D. Jacobus Lesleius, nobilis Juvenis, sepultus in Capella episcopali Auklandiæ.

1676.—Decemb. 1.—Christopherus Dobson de Aukland, Eps. buried.

Again recurring to the Marriage Registers, we extract the following :—

1673.—September 8.—Carolus Wren, de Binchester, gen. et Elizabetha Ruddock, in Ecclesia Cathedrali, cum licentia.

1674.—May 5.—Gulielmus Bowser, et Maria Wren, cum licentia.

1677.—July 6.—Philippus Darcy, gen. et Anna Collingwood, cum licentia.

1678.—February 16.—Johannes Hutchinson, curatus Ecclesiæ de Aukland Sti. Andreæ, et Eleanora Shaftoe, filia natu maxima, Thomæ Shaftoe, de le Hugh, in agro Northumbele, generosi et neptis Thomæ Trotter, de Helmeden, generosi nup defuncti fuerunt per Radulphum Wren, curatie d. Escombe in Ecclesia parochiali de Aukland Sti. Andreæ p'dict, cum licentia.

1680.—October 13.—Christopherus Holmes, et Maria Bowser, vidua, nupti fuerunt in Ecclesia Cathedrali Dunelm, per me, Jo. Hutchinson, cum licentia.

1681.—March 29.—Henricus Smith, et Eliz. Bainbridge, nupti fuerunt in Ecclesia St. Oswaldi, Dunelm.

1681.—Junij 12.—Johannes Fenwicke, et Barbara Wren, cum licentia.

1699.—January 28.—Thos. Nicholson, of this parish, and Eliz. Dent, of the parish of Rummachurck.

In the early registers, we find frequent mention of a Trotter family, members of which lived at Hunwick, Shildon, and Coundon, but they were not in any way connected with the present family of that name now resident at Bishop Auckland. On an altar tomb, near the east window of the chancel, we find inscribed :—

Here Lyeth the body of George Trotter, of Biers Hall, who departed this life ye 28th day of March, anno doni 1727.

I.H.S.

Here lies the body of Mary Trotter, wife of George Trotter, who departed this life Jay. 10 1751, aged 63 years.

We also find numerous entries of the family of Downs. On a stone, standing at the extreme north-east corner of the old burial ground, is inscribed the following :—

Here Lyeth ye Body of Joh. Downes senier, died Feby. ye 24th 1730 aged 63.

This stone, comparatively speaking, is only small, but it must be considered a large one, if we take into account the age in which it was erected. It has on its reverse side three towers, evidently intended to represent a coat of arms.

In a fly leaf at the end of Vol. II. of the Registers, which seems to have been set apart for keeping the church accounts, we find many interesting entries, and select the following :—

1601.—Collected by vertue of Briefe for Drayton Sallop, upon violent and fierce fire, the summe of ten shillings sixe pence.

HENRY MURTHWAITE, Cler.  
ROBERT WHITE, } Ch. wardna.  
HEN. X SMITH, }

Collected and received by the vertue of a briefe for the redifying of the Church of St. Maries, in Scarbrough, the summe of ten shillings foure pence.

Wh. summe above writtn. was received by me,  
DANIEL RUSSELL.

HENRY MURTHWAITE, Cler.  
JOHN LAX,  
ROBT. WHITE.

Received of the Parishioners of South Church, by a briefe for and concerning the repaire of Rippon Minster, the summe of sixteen shillings, the eighth of September, 1661.

HEN. MURTHWAITE, Curat.  
BRYAN WALKER, }  
JOHN LAX, } Churchwardena.  
HENRY X SMITH, }

Received for the reliefe of the Protestants in ye Dukedome of Lathuania, towards the teranslating of the Bible, three shillings and tenpence.

BRYAN WALKER.  
ROBERT WHITE.  
HENRY X SMITH, his Mrk. } Chur. Ward.

Received, upon the Briefe of Pontefract Church, the summe of three shillings, the 1st day of December, 1661.

BRYAN WALKER.  
ROBERT WHITE.  
HENRY X SMITH, his Mark.

April 22nd, 1694.—Collected then in our parish church, upon a Brief for ye releife of the inhabitants of Wooller, the sum of fifteen shillings—£0 15s. 0d.

WM. DONNE, Minst.  
GEORGE DONNE, Churchwarden.

Collected in our parish, for ye reliefe of ye French Protestants, ye sum of two pounds sixteen shillings and threepence. £02 16s. 03d.

October 14th, 1694.

WILL. DONNE, Minst.  
JOHN TROTTER, }  
ANTHONY CLARKE, } Churchwardena.  
GEORGE DONNE, }

March and April, 1695.—Collected in our parish, for ye reliefe of ye inhabitants of Warwick, who were great sufferers by a most dreadfull fire, ye sum of £02 08s. 7d.—two pounds eight shillings seven pence..

WM. DONNE, Minister.  
ANTHO. CLARKE.

### CHAPTER III.

In the second volume of the Register of Burials, under date August 30th, 1678, we find the following curious heading to each page :—"Sepulturæ in Lana Ovili" (buried in sheep's wool); and in a line with the name of the person buried are the names of other two persons, called, at the head of the page, "Testes," or those who bore testimony, upon oath, that the person buried had been wrapped in woollen. We give the following specimen of entries :—

#### *In Lana Ovili.*

- 1681.—April 1.—Richardus Bowser, de A. Epi Gen.  
1682.—March 7.—Robertus Shaw, de New-field.  
April 4.—Jana, filia illegitima Margarete Hood, de Eddely.  
April 15.—Gulielmus, filius Caroli Wren, de Newton-Cap.  
Armig.

1690.—December 7.—James Wheatley, Eldon, buried in lining.

#### *Testes.*

Maria Egleston, et Maria Jackson.  
Georgius Pickering, et Geo. White.  
Eliz. Garthwait, et Anna Colzman.  
Elianora Nelson, et Maria  
Marley.



Septuagesima in Luna orbi / 1682 / 1683

Teple 3

Mar 1	Alvia filia Gulielmi Neeson de Edderly	—	Anna Neeson et Anna Spark
7	Robertus Shaw de New-Keel	—	Georgius Harrison et Geo White
17	Alina Chilton de Midridge	—	Fra Apley et Elir Chilton
20	Margareta filia Fr: Blacket de Auckland	Epi	Elir Taylor et Elir Blacket
24	Brianus Stot de Auckland	Epi	Jana Clark et Bridgetta Manfor
25	Catharina filia Johanne Longthorn de Windleston	—	Thos: Fletcher et Robertus: Brown
26	Johannes filius Johannis Curry de Auckland	Epi	Elir Curry et Elir: Taylor
Apr 1	Radulphus Allenford de Auckland	Epi	Maria Sampson et Elir: Walton
4	Jania filia illegitima Margarata Hoon de Edderly	—	Elor: Garbwaith et Anna Cestman
15	Gulielmus filius Caroli Wron de Newton-Cope Armings	—	Elanora Nelson et Maria Marley
17	Georgius filius de Windleston	—	Elir: Garbwaith et Margt: Hoon
29	Johanna filia Johanne Hoon de Auckland	—	Thos: Kenton et Richardus: Wright
May 1	Jana uxor Thome Flator de Auckland	Epi	Maria Wright et Elir: Hempley
3	Georgius filius Georgii Barnard de Eddon	—	Ruth Hampson et Anna Grelly
9	Edwardus filius Mathei Smith de Auckland	Epi	Elir: Smith et Elir: Taylor
15	Theophilus filius de Auckland	Epi	Maria Lambton et Anna Taylor
16	Christophorus filius de Auckland	Epi	Gulielmus Jeffson et Geo: Nelson
17	Georgius filius de Windleston	—	Thos: Kragg
18	Johannes filius de Windleston	—	Jana Pickford et Maria: Pelt
28	Margareta Colapert de Auckland	Epi vi.	Jana Thompson et Elir: Taylor
Jun 1	Johannes Whorson de Auckland	Epi	Mary: Rubindr et Anna Evillson
5	Johannes filius Richardi fust de Auckland	Epi	Alina: Walton et Mary: Bonning
28	Robertus filius Gulielmi Handerson de Auckland	Epi	Margt: Handerson et Anna: Pelt
48	Margareta filia Roberti Hodgson de Auckland	Epi	Mary: Sampson et Elir: Colapert
48	Elisabetha filia Thome Thompson de Auckland	Epi	Jana Thompson et Geo: Nelson
12	Dorothea filia Georgii Willaby de Auckland	Epi	Jabella fust et Geo: Willaby



The law by which this singular custom was brought about, was passed in the reign of Charles II., in the year 1677; and in the "Statutes at Large" of that period is thus described:—

AN ACT FOR BURYING IN WOOLLEN.

1. Whereas, an Act, made in the eighteenth year of his Majesty's reign that now is, intituled, "An Act for Burying in Woollen only," was intended for the lessening the importation of linen from beyond the seas, and the encouragement of the woollen and paper manufactures of this kingdom, had the same been observed; but, in respect, there was not sufficient remedy thereby given for the discovery and prosecution of offences against the said law, the same hath hitherto not had the effect thereby intended.

2. For remedy whereof, be it enacted, by the King's most excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal, and Commons in this present Parliament assembled, and by the authority of the same, That the said Act, and all the clauses and provisoes therein, shall be and are hereby annulled and repealed to all intents, constructions, and purposes whatsoever.

3. And it is hereby enacted, by the authority aforesaid, That, from and after the first day of August, one thousand, six hundred and seventy-eight, no corpse of any person, or persons, shall be buried in any shirt, shift, sheet or shroud, or anything whatsoever made or mingled with flax, hemp, silk, hair, gold, or silver, or in any stuff or thing other than what is made of sheep's wool only, or be put in any coffin lined or faced with any sort of cloth or stuff, or any other thing whatsoever, that is made of any material but sheep's wool only, upon pain of the forfeiture of five pounds of lawful money of England, to be recovered and divided as is hereafter, in this Act, expressed and directed.

The Act further directs, "that all persons in holy orders, within their respective parishes, keep a register of all persons buried within their parishes or precincts, or in such common burial ground as their respective parishioners are usually buried in, and that some creditable person shall, within eight days after the interment, bring an affidavit, in writing, under the hands and seals of two or more creditable witnesses, and under the hand of the magistrate, or officer, before whom the same was sworn, certifying that the law had been strictly complied with. And, in the event of it not being done, the goods and chattels of the party deceased should be seized and sold to the amount of the forfeiture of five pounds, to be levied by warrant of the Chief Magistrate, or, in default, by like distress and sale of the goods and chattels of the person in whose house the said party died, or any that had a hand in putting such person into such shirt, &c., contrary to the Act." If the person was a servant, then the master or mistress was liable; and this fine was obtainable before any debt or legacy, or any other obligation whatever, could be obtained from the estate of the deceased, or those who might render themselves liable. Exception was, however, made for persons dying of the plague. The Minister was, also, subject to a like penalty in case of failing to give notice to the churchwardens, as were also the churchwardens in not giving notice to the magistrate of any case of non-fulfilment of the requirements of the law. The magistrate was, also, subject to the same penalty in not acting upon such information given, and issuing his warrant for levying the said forfeiture: the information and suit to be given and commenced within six months after the offence shall be committed. One-fourth part of the forfeiture was to be given for the use of his Majesty, two other fourth parts were to be given to the poor of the parish, and the other fourth part given to the person who should inform and sue for the same. A return had, also, to be made by the overseers, to the magistrates at the Quarter Sessions, of all burials within their respective parishes. And it was further enacted, by the authority aforesaid, "That, from and after the said first day of August, the said Judges, at their respective Assizes, and the Justices of the Peace, at their respective Quarter Sessions, shall give this Act in charge; and, moreover, that this Act shall be publicly read upon the first Sunday after the Feast of St. Bartholomew every year for seven years next following, presently after Divine service."

We have no information in the Registers respecting the working of this curious old law. There is only one entry (already given) in which we have any record of its violation. The entries of the "Tests," however, had ceased about seven years previous, so that the inference drawn from this would seem to be that the custom of burying in woollen had continued even

after it had ceased to be enforced by law, and that this case was an exception which the Minister (John Tong) had thought fit to record.

The custom of burying the dead of the poorer classes without coffins was practised in this parish down to the year 1714, at which time William Chaloner was appointed Curate, when he, with a charity worthy of his holy office, gave the burial fees for the purpose of providing coffins. The corpse was wound in a sheet, and brought to the church upon a kind of bier, not unlike a butcher's cradle, with a wicker-work top. When the funeral cortege had to come any distance, the bier was placed cross-wise on a horse, and one of the attendants was mounted behind, in order to steady it; but, on ordinary occasions, it was carried to the church by hand. The old bier stood in the lower part of the tower for some years after it had ceased to be used, and fell to pieces with old age.

In those early times, a very beautiful old custom prevailed in this neighbourhood (faint signs of a revival of which we see at the present day), of hanging up garlands in churches above the seats of the departed.\* Surtees supposes that this elegant mark of respect was chiefly, if not solely, reserved for females who died in their virginity. Dr. Percy, in an old song, says:—

A garland fresh and fair,  
Of lilies there was made,  
In sign of her virginitie,  
And on her coffin laid.

Brand, in his "Antiquities," says—"When a virgin dies in a village, one nearest to her in size and age and resemblance, carries the garland before the corpse in the funeral procession, which is afterwards hung up in the church." He further says—"I saw, in the churches of Wolsingham and Stanhope, in the County of Durham, specimens of these garlands; the form of a woman's glove, cut on white paper, hung in the centre of each of them." This practice seems to have been once pretty general, as many allusions are made to it by our old Poets, and more especially Gay, whose pastorals are known to represent the real rustic manners of his times.

To her sweet mem'ry flow'ry garlands strung,  
On her now empty seat aloft were hung.

In the "London Morning Chronicle" for September 25, 1792, is to be found an elegiac ode from the pen of Miss Seward, wherein, speaking of the village of Eyam, in Derbyshire, this passage occurs:—

Now the low beams with paper garlands hung,  
In memory of some village youth or maid,  
Draw the soft tear, from thrill'd remembrance sprung;  
How oft my childhood marked that tribute paid!  
The gloves suspended by the garland's side,  
White as its snowy flow'rs, with ribands tied.

Nichols, in his "History of Lancashire," speaking of Waltham, says—"In this church, under every arch, a garland is suspended, one of which is customarily placed there whenever any young unmarried woman dies." Bourne says—"It is still the custom, in many country churches, to hang a garland of flowers over the seats of deceased virgins, in token of esteem and love, and as an emblem of their reward in the heavenly church." Gough, in the Introduction to his second volume of "Sepulchral Monuments," has the following passage:—"The ancients used to crown the deceased with flowers, in token of the shortness of life; and the practice is still retained in some places in regard to young women and children." Sharp, in his "History of Hartlepool," says—"Until of late years, when a young unmarried female was buried, a garland was carried before the corpse, and afterwards suspended in the church. At present (1816) only one remains

\* The author was taking a stroll round Durham Cathedral during the autumn of 1871, and observed a beautiful wreath of natural flowers placed upon the tomb of the Rev. James Raine, the historian.

there, formed of white paper cut in various shapes, apparently to resemble flowers; and in the centre is represented the figure of a human hand, on which is written the name and age of the deceased."

In Witton Gilbert Church is preserved (says Surtees), the almost obsolete custom of hanging up funeral garlands. A good account of this pretty observance (says the same author), may be found in the "Gentlemen's Magazine" for 1747. The garland is thus described: "The lower rim, or circlet, was a broad hoop of wood, to which was fixed, at the sides, part of two other hoops, crossing each other at the top at right angles. These were covered with artificial paper flowers, dyed horn, or silk, and in the interior from the top hung white paper cut in the form of gloves, inscribed with the name and age of the deceased, together with long slips of coloured paper or ribands, sometimes intermixed with gilded or painted shells of blown eggs—it may be as emblems of the bubbles, or bitterness of this life; other garlands had within them only a solitary hour-glass." The same informant proceeds to state, "that on the beautifying and white-washing of churches (a period always replete with mischief), several ministers or churchwardens ordered these simple memorials to be removed, and forbade the countenance of the custom. Yet, notwithstanding, several people, unwilling to forsake their ancient and delightful custom, continued still the making of them, and they were carried at the funerals, as before, to the grave by two maids, and placed upon the coffin over the face of the dead."

With respect to the origin of the above custom (Surtees further says), "The antiquary may deduce the custom from Greece, or Rome, or Jerusalem, at his pleasure; but it is, strictly speaking, neither of Jewish, nor Gentile, nor Christian origin, but rooted in the very feelings of human nature. The Roman Ritual\* recommends it in regard of those who die soon after baptism, in token of purity and virginity. The custom of strewing flowers upon the graves of departed friends is also derived from a custom of the ancient church. St. Ambrose (says Brand), in his funeral oration on the death of Valentinian has these words—"I will not sprinkle his grave with flowers, but pour on his spirit the odour of Christ. Let others scatter baskets of flowers: Christ is our lily, and with this will I consecrate his relics." And St. Jerome, in his Epistle to Pammachius, upon the death of his wife, tells us: "Whilst other husbands strewed violets, roses, lilies, and purple flowers upon the graves of their wives, and comforted themselves with such-like offices, Pammachius bedewed her ashes and venerable bones with the balsam of alms."

Shakespeare says of Paris, in "Romeo and Juliet," "He came with flowers to strew his lady's grave," and Gay thus describes the strewing of flowers upon the graves:—

Upon her grave the rosemary they threw,  
The daisy, butter'd flow'r, and endive blue.

The custom, still extant, of placing fresh flowers in the coffins of the dead is, no doubt, equally as ancient, and of a kindred origin with the above. H. Kirk White, in his beautiful poem "To the Herb, Rosemary," thus alludes to it:—

Come, funeral flower! who lov'st to dwell  
With the pale corse in lonely tomb,  
And throw across the desert gloom  
A sweet decaying smell.

Come, press my lips, and lie with me  
Beneath the lowly alder-tree;  
And we shall sleep a pleasant sleep,  
And not a care shall dare intrude  
To break the marble solitude,  
So peaceful and so deep.

\* "Cum igitur infans vel puer baptizatus, defunctus fuerit ante usum rationis, induitur juxta statem, et imponitur ei corona de floribus, seu de herbis aromaticis et odoriferis, in signum integritatis carnis et virginitatis."

In "The Female Mentor," 1798, we read, "Independently of the religious comfort which is imparted in our burial service, we sometimes see certain gratifications which are derived from immaterial circumstances; and, however trivial they may appear, are not to be judged improper, as long as they are perfectly innocent. Of this kind may be deemed the practice, in some country villages, of throwing flowers into the grave; and it is curious to trace this apparently simple custom up to the politest period of Greece and Rome." Vigil, describing Anchises grieving for Marcellus, makes him say:—

Full canisters of fragrant lilies bring,  
Mixed with the purple roses of the spring:  
Let me with funeral flow'rs his body strew:  
This gift which parents to their children owe,  
This unavailing gift, at least I may bestow.

The following entries in the Parish Registers show the antiquity of the names of many of our suburbs, which modern innovation has not been able to destroy:—

## BAPTISMS.

- 1670.—April 12.—Jana, filia Georgij Douthwaite, de Lodg house.  
       July 24.—Johannis, filius Anthony Watson, Jock's-row.  
 1672.—May 12.—Elianora, filia Cuthberti Johnson, de Braks house.\*  
 1673.—June 24.—Anna, filia Micharlis Robinson, de Pollard's Bracks.  
 1675.—May 23.—Bartholomius, filius Gulielmi Thompson, de le rough-Lee.  
 1688.—May 16.—Jacobus, filius Roberti Bland, de Jock's Raw.  
 1690.—January 16.—Elizæbetha, filia Henerici Smith, de Coppy Crooka.  
 1699.—March 3.—Valentine, son of Ralph Lickbarrow, Furnes Mill.  
 1705.—May 15.—William, son of Thomas Wright, Byers Green.  
 1725.—September 24.—A child found at ye door of Tobias Harrison, bapd. James, De Coundon.

## DEATHS.

- 1660.—January 27.—John Claxton, of Newton, gent., buried in the church, in ye South Poarch.  
       January 30.—Mrs. Elizabeth Sympson, of North Auckland, buried in the church.  
       September 23.—Den Stobs, of North Auckland, an old woman, buried.  
 1662.—March 4.—Elizabetha, uxor Henrici Nelson de Awckland Batts.  
 1663.—September 27.—Filius abortivus et prodigiosus Johannis Langstaffe, de Awkland.  
 1664.—July 25.—Abrahamus, filius Abrahami Horseley, de Binchester bridge.  
       December 12.—Georgius, filius Johannis Bewicke, de Binchester Bridge.  
 1666.—Aprill 1.—Maria, uxor Johannis Willy, de le Closs-house.  
 1667.—April 27.—Christopherus, filius Gulielmi Allinson, de Cringle Dike.  
 1674.—May 19.—Radulphus, filius Radulphi Pickering, de Aukland, Epi.  
       May 26.—Richardus, filius Alicia Johnson, de Cockton-hill, viduæ.  
 1676.—December 15.—Elizabetha, filia Richardi Cornforth, de Oaks Row.  
 1684.—September 20.—Jane, ye wife of John Tate, wanderer, buried.  
 1685.—September 3.—Margaret, daughter of Elizabeth Tomson, of Midridge, bastard.  
       September 9.—John, son of Wm. Rowan, of the Wood houses.  
 1690.—March 20.—Willm. Wright, of ye Whitehouse, of Hunwick.  
       July 31.—Jane Patteson, of Rumbhill.  
 1691.—June ye 5th.—Margaret, wife of John Mackalley, a stranger.  
 1692.—February 6.—Edward Wilkison, de Binchester whins.  
       May 16.—Henry Pattison, Rumby Hill.  
 1693.—February 17.—Elizabeth Parking, wid., Park-head.  
 1696.—September 29.—James, son of Robert Atkinson, Bitchburn.  
 1697.—July 31.—Mary Tompson, Jocksrow.  
 1699.—March 16.—Willm., son of John Watt, a stranger, Jacksraw.  
       October 2.—Edward Campling, Woode house Close.  
 1704.—January 22.—Catherine Lickbarrow, Jack's raw.  
 1719.—February 6.—Edward Patteson, de Gaunles Brige.

\* The Bracks were a family who, according to Hatfield's Survey, held freehold lands in Coundon.

As has already been stated, Jock's Row\* was a place of some note in olden times, and extended for a considerable distance along the water-side. The dwellings consisted of low, humble-looking cottages, nearly all of which were swept away by the great flood of 1771, when the Wear is said to have risen eight feet higher than at any prior, or subsequent period, and stood at that height for several hours. It began to rise on the 16th of November, and was at its greatest height about two o'clock in the morning, but had fallen considerably by six. Frosterley, Wolsingham, and Witton Bridges were swept away by this flood.

1651.—October 8.—The wife of George Byerley, of Midridge, buried.

1684.—July 29.—William Byerley, of Bitchburne, buried.

The principal residence of the Byerleys was at Midridge Grange. The loyal Colonel Anthony Byerley, who commanded a regiment in the service of Charles I., garrisoned his house at Midridge for the King; and his troops were long remembered in popular tradition as Byerley's bull-dogs. Colonel Byerley afterwards compounded for his loyalty by a fine of £2,000, and died April 22nd, 1667, aged 47 years. His son, Robert Byerley, Esq., represented the County of Durham in the parliaments of 1685 and 1688, and was afterwards member for the borough of Knaresborough in several parliaments. He died in May, 1714, and was buried at Goldsborough, in Yorkshire. Midridge Grange was, in those days, a treble gable-ended mansion, and could not be made capable of any regular defence; but Surtees observes, "as the colonel's neighbour, Loyzeluve, of Coatsay-Moor, bore a captain's commission under the parliament, it might be necessary to keep a few buff-jackets and bandeliers in the house of Midridge." The same writer adds, "that he remembers having seen a number of crooks in the long lofts or galleries under the roof, where the soldiers are said to have swung their hammocks."

1698.—January 1.—Ellenor, daughter of Robert Hilton, Bpp. Auckland, [baptised].

1702.—August 11.—Elizabeth, daught. of Robt. Hilton, Gentl., Bp. Auckland, [baptised].

1705.—March 27.—Anne, daughter of Mr. Robert Hilton, Bp. Auckland, [baptised.]

1724.—March 23.—Elizabeth, ye wife of Mr. Robert Hillton, De Auckld., Epis., [buried.]

1728.—September 8.—Mr. Robert Hillton, De Auckld. Epis., [attorney-at-law, Registry to the See, buried].

Few families have figured more largely in the annals of early county history, or have played a more important part in local matters, than the Hiltons, a branch of whom appear to have resided in Bishop Auckland. The origin of this family may, doubtless, be referred to a very remote antiquity, and its early history is much obscured by fable. Tradition relates that a raven flew from the north, and perched on a tower on the banks of the Wear, where it received the embraces of a Saxon lady, whom her father, a powerful Thane, had there confined, to protect her from a Danish chieftain. This wild tale is supposed to symbolise the commencement of the family in a mixture of Danish and Saxon blood. There are other traditions, scarcely less fabulous, which profess to identify the Hiltons three centuries before the conquest. Adam Hilton, living in the time of King Athelstan, A.D. 924, gave to the Monastery of Hartlepool a pix or crucifix, which was, in weight, twenty-five ounces in silver, and caused his arms to be engraved on it, which, Fordyce says, "are yet to be seen upon the gates of Hylton Castle." He, likewise, gave the said monastery a cope and vestments, with silver to make a censer. Another authority states that, "upon the coming over of William the Conqueror, Lancelot de Hilton, with his two sons, Henry and Robert, espoused his cause and joined him. Lancelot being slain in the service of the Conqueror at Feversham, in Kent, he gave to the elder son, Henry, a large tract of land on the banks of the river Wear, as a reward for his own and his father's valour. This Henry built Hylton Castle, in the year 1072, and was one of the deputies that treated with the Conqueror

\* When any members of those wandering tribes who formerly resided at Jock's Row were brought before a magistrate, or any other of the authorities, and were asked by them from whence they came, they generally replied by holding up the fingers of the right hand, the middle finger of which was usually found wanting. This mode of reply was known by those in power to signify "from Jock's Row." The mutilation was self-inflicted, and was for the purpose of preventing them from being drafted into the militia or sent to serve as regular soldiers.



concerning the four northern counties; and, in the service of that Prince, was at last slain in Normandy. A further account adds that the recognizance of the chained stag, which still appears on the east part of Hylton Castle, and in the chapel, was granted to the family for some reason or other by the Conqueror. The general tendency of these traditions go to show that the Hiltons were settled in the County of Durham before the conquest. The first of the race, however, of whom there is direct historical evidence, though he is not mentioned by tradition, was Romanus de Helton, who held three knights' fees in the return of Bishop Hugh, 1166, and was witness to the charter of the same Bishop to Archetel Bolmer. Alexander de Helton, expressly named as a baron of the Bishopric in charters of Bishop Hugh, made a convention with the Prior of Durham relative to the chapel of Hylton, in 1172, and was witness to several charters.

"In the pedigree of the Hiltons," says Hutchinson, "there are several names remarkable for their learning and piety, but almost innumerable are the names of those highly renowned for their martial deeds. War seems to have been the pleasure, genius, and recreation of the Hiltons; nor has any family been more lavish of their blood in defence of their country's cause. Since the conquest, it has been remarked of the Hiltons that one was slain at Feversham, in Kent; one in Normandy; one at Metz, in Lorraine; three in the holy wars, under Richard I.; one in the same, under Edward I.; three at the battle of Bordeaux, under the Black Prince; one at Agincourt; two at Berwick-upon-Tweed, against the Scots; two at the battle of St. Albans; five at Market Bosworth; and four at Flodden Field."

Sir William Hilton, Knight, was one of the few northern gentry who, during the rebellion of 1569, adhered steadily to the Queen, unto whose service he brought one hundred horse. The Hiltons were the last of the gentry in Durham who kept a domestic fool. On one occasion, the Baron, dressed in the fashion of the day, was met by his fool, who, staring at his master's bedizen'd clothes, exclaimed, "Wha's fule now?"

Most people have heard of, or read, the wild local legend of "The Cauld Lad o' Hylton." Numerous and varied are the traditions relative to this ghostly visitant of the ancient Castle of Hylton; but the one most accepted is, that one of the ancient barons had, on an important occasion, ordered his horse, which was not brought out as soon as he expected. He went to the stable, found the boy loitering, or asleep, and, seizing a hay-fork, struck him, though not intentionally, a mortal blow. It is added that he covered his victim with straw till night; and he then threw him into a pond, where the skeleton of a boy was found (in confirmation of the tale) in the last baron's time. The disembodied spirit of this lad was long supposed to have nightly visited the Castle to the terror of its inhabitants. He was seldom seen, but was frequently heard by the servants who slept in the great hall. If the kitchen had been left in perfect order, they heard him amusing himself by breaking plates and dishes, hurling the pewter in all directions, and throwing everything into confusion. If, on the contrary, the apartment had been left in disorder (a practice which the servants found it most prudent to adopt), the indefatigable goblin arranged everything with the greatest precision. The servants, however, at length grew weary of his pranks, and began to devise means for banishing him; but the "Cauld Lad," having caught an inkling of their design, amused himself, in the dead of the night, with chanting, in a melancholy strain, the following consolatory lines:—

Wae's me! wae's me!  
The 'corn is not yet  
Grown upon the tree—  
That's to grow the wood,  
That's to make the cradle,  
That's to rock the bairn,  
That's to grow the man,  
That's to lay me.

But the spirit was mistaken, for the domestics provided the usual means of banishment, namely, a green cloak and a hood, which they laid before the kitchen fire. At the hour of midnight, the goblin spirit stood before the smouldering embers and surveyed the garments provided for him very attentively, then tried them on, and appeared delighted with his appearance, frisking about the room and cutting gambols, until at length, hearing the first crow of the cock, he twitched his green mantle about him, and disappeared, with the following appropriate valediction :—

Here's a cloak, and here's a hood,  
The cauld lad o' Hylton will do na mair good.

But, although he never returned to disarrange the pewter vessels, set the house in order, or play any more of his mischievous tricks, yet his voice was, long after this, heard at the dead hour of night, singing the above melancholy couplet; and, even up to the present century, the belated wayfarer, in passing the Castle, would often fancy he heard the unearthly wailings of "The Cauld Lad o' Hylton." For a full pedigree of the Hiltons, see Longstaff's "History of Darlington," from which, it appears, branches of the family spread themselves over various parts of the northern counties, he himself being a descendant.

The gallery, which stood at the west end of the nave of St. Andrew's, and which was pulled down during recent repairs, was built by one of the Hiltons, and had on it a brass plate, inscribed, "Robert Hylton, Gen. 1721."

In the Register for Deaths we find the following :—

1707.—March 4.—Isab. D: of Geo. Bonas, Bp. A :

April 6.—Cicily Langstaffe, Bp. Auckl :

April 28.—Francis Johnson, parish clark.

Francis Johnson, who long held the office of Parish Clerk of St. Andrew's, was a man of very eccentric habits, and lived, during the latter part of his life, in the "Parvis" above the Porch. There are many anecdotes related of him, and one in particular. Frank was troubled with an asthmatic affection, and in order to breathe the fresh air, often strolled out during the night and early morning. He generally took up his position on the low wall which then bounded the eastern part of the burial ground, separating it from the road. On one of those occasions he heard the voices of several horsemen rousing the landlord of the Cross Keys Inn, situated just below, in the village, and he recognised them as those of a number of butchers returning home from Darlington market. It so happened that one of their fraternity had been buried a few days previous, in close proximity to the place on which he stood. Frank, therefore, placed himself upon the grave of this individual, having, as was his custom, his night-cap on, and there awaited their approach. When they came opposite, a halt was made, and one of the party drawing his horse alongside of the wall, by way of a drunken jest called out to the departed friend, and asked him how he was getting on; to which old Frank, in a sepulchral voice, immediately replied, "Oh, middling weel, but varra cauld." Taking this for the voice of their departed comrade, the batch of butchers set off at full gallop, and never drew rein till they arrived in Auckland to tell their night's adventure. When it was divulged who the real ghost was, the tale, for many years, became a standing social and fireside joke, and is yet held in remembrance by a few old inhabitants. He was succeeded in the office of Parish Clerk by his son, Francis, who was father of the Francis already alluded to in former pages.

Turning again to the Register for Baptisms, we extract the following :—

1710.—September 18.—Judith, D. of Robt. Penninton, Gen., Bp. Auckl.

1711.—May 18.—William, son of Robert Penninton, Esqr., Bp. Auckland.

1712.—February 14.—Frances, D. of Mr. Francis Pewterer, Bpp. Auckl.

1716.—November 24.—John, son of Hawden Raw, Gen., Bp. Auckland.

1721.—November 26.—Simon, ye son of John Langstaffe, a shoemaker, De Bp. Aukland.

December 12.—Richard, ye son of John Langstaffe, butcher, De Aukland, Epia.

- 1721.—December 26.—Isabella, daughter of Wm. Sanderson, fidler, De Aukland, Epis.  
 1724.—March 31.—Jane, ye daughter of John Willson, a Quaker, De Aukland, Epis.  
 1726.—May 31.—Mary, ye daughter of Robert Jackson, excise officer, De Aukld., Epis.

The following are from the Register for Burials :—

- 1722.—April 8.—Wm., ye son of George Trotter, a Papist, De Byers Green.  
 1723.—March 27.—Barbary, the wife of Tobias Harrison, a Roman Catholick, De Counden.  
           September 20.—Elizabeth, ye wife of Henry Smith, a Roman, De Eldon.  
 1724.—January 4.—Mrs. Anne Steward, a Roman Catholick, De Aukld., Epis.  
           December 4.—Ruth, ye daughter of Tobias Harrison, a Papist, De Coundon.  
 1725.—April 16.—Frances, ye wife of Tobit Harrison, a Papist, De Coundon.  
 1727.—March 30.—George Trotter, a Papist, De Byers Green.

In the Register for Marriages we find—

- 1727.—May 4.—Henry Blackett, of Witton L' Were, to Mary Walton, of ye Parish, Anabaptists. License.

The above-named Henry Blackett was grandson to Henry Blackett who lived at "Old Beachburn House," and of whom we extract the following notice, from Douglass's "History of the Northern Baptist Church" :—

Mr. Henry Blackett, of Bitchburn, near to Bishop Auckland, County of Durham, was born at Dublin, October 23, 1639. Who his father was, whether he was a native of Ireland, or only a sojourner there, we are not informed. The only thing we know with certainty is, that he left Dublin, with his family, on the eve of what is usually called the "Irish Massacre," 23rd October, 1641, when Henry had completed his second year, and that he then came to England. The circumstances connected with the escape of Mr. Blackett and his family, are rather interesting. The servant in the family was a Catholic, and had become acquainted with the design of her party, to attack the Castle of Dublin, on the day referred to. Being thus made alive to all the horrors that were likely to ensue, she felt distressed on account of the pious people with whom she lived, and particularly on account of the infant Henry, with whom she had usually slept, and to whom she was, in consequence, warmly attached. In putting him to bed on the evening of the 22nd of October, she was seen to weep over him, and overheard to say to him, as she most tenderly embraced him, "My dear Henry, farewell; I shall never sleep with thee again!" Henry's parents being informed of this, by those who had overheard the unusual and bitter wailing of the girl, called her, and affectionately and anxiously enquired the reason of her grief. She hesitated. Fear for her own life—fidelity to the party she was connected with—affection for the family she served, and warm attachment to her little charge—all these combined, wrought powerfully within her throbbing bosom; and at length, humanity and endearment triumphing over her religious scruples and bloody fidelity, she divulged the Roman Catholic secret of the intended attack on the Protestants of Dublin next day. On hearing this awful disclosure, Henry's parents determined to leave the Irish capital forthwith, and embark, as soon as possible, for England.

From the same work, we extract the following :—

1699.—The first meeting of the Northern Association of which we have any of the minutes and discussions was in the year 1699. This meeting took place at Newton Cap, near Bishop Auckland, on the Wear, in the County of Durham. Newton Cap is a farm-house, within a short distance of Mr. Blackett's house at Bitchburn. It is supposed to have been tenanted at this time by Mr. Stephen Walton, a relative of Mr. Blackett's by marriage, and, probably, a deacon of the church. At this meeting a number of important questions were debated. These chiefly refer to the New Testament, as the rule of Christian faith and practice; anxiety to promote discipline in the churches; and the due support of ministers. Singing, however, had not, as yet, become the general practice of the churches; but as to the theory of the question, the members of the churches were left to their individual liberty; only to preserve peace, they were not to make it a matter of public debate.

In the following year (1700) the Association was again held at Newton Cap. This was the first associated meeting of a new and remarkable century, in the last ten years of which were formed the Baptist Missions—foreign and home. As if prophetic of this, one of the questions debated was, "What can the Church of Christ do more than it does for an increase of converts?" The substance of the answers was, "A more humble and heavenly conversation, importuning one another to diligence, in attending on public worship, and bringing of the gifts of the Church into exercise; family religion, and a greater amount of liberality than hitherto."

1701-1705.—During the five following years, the associated churches held their meetings at Bitchburn, the residence of Mr. Henry Blackett. In the last of these years, the valued possessor of the house in which they had long been wont to meet, was called to his heavenly rest. This happened on the 23rd October, 1705, exactly that day sixty-four years, that he had been so singularly preserved from a premature grave in 1641. Besides his immediate descendants,\* Mr

\* Mr. Blackett had one son, named Silas, whose son, Henry, was married to Mary Walton, as shown in the above extract from the Parish Registers of St. Andrew's.

Blackett has left behind him two relics—his portrait, and a part of the old house in which he lived and preached. In the first of these he appears to have been stout and firmly built, and probably of good height. His countenance is manly, accompanied with a happy mixture of the grave and the agreeable. He lived in the age of Bunyan, and wore the costume of that age. The gravity of his aspect is increased, together with the general venerableness of his appearance, by his holding his Bible in his hand.

As to the other relic, it is now an old barn, and is, indeed, an appropriate relic of the days of conventicles, when the religion of dissent was, truly, "the religion of barns." It lies a little more than three miles from Bishop Auckland, and may be advantageously seen in going northward, on the right hand, in passing the splendid railway viaduct over the Wear, and is the most easterly of the offices, attached still to the farm of Bitchburn, in the vale below.

On entering this barn (says Douglass), a few years ago, with a friend, the writer found it had been originally a human habitation. The old fire-place on the one side, and the building up of the old windows on the other, evinced this. Its dimensions are but small, not much exceeding 14 feet by 20. There was nothing within fine to look at: no beautiful choir, on lofty pillars, no lovely window of varied coloured glass, no admirable pictures of ancient patriarchs or apostles. No, nothing of all this; and yet to the writer it was an enchanting spot; and it was so as a relic of bygone days—the bygone days of the struggles of Nonconformity in this country. The vestiges of oppression frequently convey to the mind deeper and more intense feeling than the vestiges of mere grandeur. The vestiges of oppression are, in some measure, seen in the little lonely glen, where this relic stands. But for the Act of Uniformity in 1662. and other Acts of a similar description in the reign of the profligate Charles II., the ministrations of the Nonconformists would not have needed to have been carried on under the lowly roof and confined walls of an ordinary farm-house. Hither, however, from the fangs of bigotry and abused authority, under the guidance of Henry Blackett, and others, their cause meekly retired, quietly rested, and slowly, but gradually grew.

Turning again to the Register for Baptisms, we cull the following:—

- 1732.—September 16.—Isabell, ye daughter of Sir Wm. Richardson, Bart., De Auckld., Epis.
- 1733.—May 13.—Mary, the daughter of Robert Stobbart, of Bitchbourn.  
     July 7.—Jane, the daughter of Ralph Hodshon, attorney-at-law, of Bishop Aukland.
- 1734.—October 23.—Dorothy, the daughter of John Brown, a Quaker, of Woodhouses.
- 1736.—July 17.—James, son of Mark Hall, a Quaker, of Bishop Auckland.
- 1742.—December 29.—John, the son of Edward Clark, a seaman, of Deanry.
- 1746.—March 15.—Elizabeth, daughter of Wilfred Lowther, a soldier.  
     March 19.—Mary, the daughter of John Bradshaw, a soldier.  
     April 7.—Wm. son of Thomas Birk, a soldier.  
     April 23.—Eleanor, the daughter of James Pogg, a soldier.  
     July 6.—Elizabeth, the daughter of Christopher Lee, Esqr., of Bishop Auckland.
- 1747.—September 17.—Barbary, the daughter of the Rev. Mr. Abraham Smith, of Bishop Auckland.  
     November 2.—Wm., the son of Mr. Wm. Hodgson, attorney-at-law, of Bishop Auckland.
- 1750.—March 16.—Abraham, the son of the Reverend Mr. Abraham Smith, of Bishop Auckland.
- 1751.—May 27.—Margaret, William John, and Thomas (children of different ages), of Philip Palfrey, of Oaks Row.  
     October 21.—Enoch, the son of Cornelius White (being an adult of 18 years of age), of Bishop Auckland.
- 1752.—May 25.—James, son of Capt. James Agnew, of Howlish.
- 1757.—June 3.—Martin Brown, adult, quaker before marriage, Bishop Auckland.
- 1758.—November 1.—Elizabeth, daughter of John Trotter, a quaker, adult, Bp. Auckland.
- 1759.—March 18.—Sarah, daughter of Charles Winter, a soldier.  
     November 4.—Sophia, daughter of William and Martha Dunn, a comedian, Bp. Auckland.
- 1760.—April 28.—Isabell, daughter of Thomas Carlton, a militiaman, Edderly.
- 1784.—April 24.—Mary Montgomery, daughter of Alexander Agnew, Captain of the Royal Navy, of Bishop Auckland.
- 1788.—October 21.—Thomas, son of the Right Reverend Father in God, Thomas, Lord Bishop of Durham, and Ann, his wife, Auckland Castle.

The following are further selections from the Register for Burials:—

- 1728.—June 20.—George Medcalf, a Papist, De Auckld., Epis.
- 1731.—August 5.—Anne, ye daughter of Richard Robinson, a Roman, De Eldon.
- 1732.—May 5.—Margery Hall, Roman Catholick, De Auckld., Epis.
- 1733.—February 21.—Mr. Francis Johnson, Alderman of Newcastle-upon-Tyne, De Auckld., Epis.  
     April 5.—Susannah Watson, a Papist, of Bishop Aukland.
- 1734.—February 20.—The Rev. Mr. Ezra Emmerson, schoolmaster, of Bishop Aukland.  
     September 9.—Elizabeth Porter, a Papist, of Bishop Aukland.  
     November 14.—Margaret, the wife of Thomas Carre, a Papist, of Bishop Aukland.
- 1738.—April 15.—Mr. Francis Pewterer, of Bishop Auckland.

1739.—June 14.—Wm., the son of Wm. Vipond, drowned in Gallness, of Midridge.

1745.—February 25.—Anthony Salvin, Esq., of Bishop Auckland.

1746.—January 1.—Benjamin Long, a soldier.

January 2.—John, the son of Henry White, a soldier.

1751.—September 25.—The Revd. Mr. William Chaloner (Incumbent), of Bishop Auckland.

November 25.—Anne Smith and Jane Brown (both in one grave), Bp. Auckland.

In the Register for Marriages and the Register for Deaths we find the two following entries :—

1741.—December 6.—Mr. Bowes Garth, of Gainford, and Jane Bowser, of this parish. License.

1759.—July 18.—Jane, wife of Mr. Bowes Garth, from Bolam.

The above-named gentleman was nephew to one of the most eminent men of his age, Samuel Garth, who was born at Bolam. He received his academical education at Peter-house,\* Cambridge, where, it is said, he resided until he took his degree of M.D. on July 7th, 1692. He was admitted a member of the College of Physicians on June 26th, 1692, and soon attained the first rank in his profession. In politics he was a zealous Whig; and his companionable talents, and proficiency in polite literature, acquired him patrons of great rank and influence. A division which arose among the members of the medical profession, on the subject of the establishment of a dispensary for the poor of the metropolis, induced Dr. Garth, who espoused the measure, to compose his mock-heroic poem, "The Dispensary." It was first published in 1696, and, being widely read and admired, materially contributed to the fame of the author. In a few months, it passed through three editions, in consequence of which he afterwards made many additions and corrections; and, in 1706, he published a sixth edition, with several descriptions and episodes not before printed. In 1697, he composed and printed his "Harveian Oration," which was much extolled for its Latinity. In this oration he ridiculed the multifarious classes of quacks with a just spirit and inimitable humour. Although a party man, he was always ready to benefit men of merit on every side, and hence was an early encourager of Pope. In 1710, he addressed a copy of verses to Lord Godolphin on his dismissal, and displayed his attachment to the House of Hanover by an elegant Latin dedication of an intended version of Lucretius to the Elector, afterwards George I. On the accession of the latter, he received the honour of knighthood, the ceremony being performed with the Duke of Marlborough's sword; and he was appointed Physician-in-Ordinary to the King, and Physician-General to the Army. He is said to have had a very extensive practice, in which he conducted himself with great moderation as to his views of pecuniary reward, and with a strict regard to the honour and interests of his profession.

When Dryden died, Garth pronounced a Latin oration over the Poet's remains. With Addison he was, politically and personally, on terms of the closest intimacy; and wrote the epilogue to his tragedy of Cato, which ends with the following beautiful lines :—

Oh, may once more the happy age appear,  
When words were artless, and the thoughts sincere;  
When gold and grandeur were unenvied things,  
And courts less coveted than groves and springs.  
Love, then, shall only mourn when truth complains,  
And constancy feel transport in his chains;  
Sighs with success their own soft language tell,  
And eyes shall utter what the lips conceal:  
Virtue again to its bright station climb,  
And beauty fear no enemy but time;  
The fair shall listen to desert alone,  
And every Lucia find a Cato's son.

He died, in the height both of medical and literary reputation, January 18th, 1718, and was buried in the Church of Harrow-on-the-Hill on the 22nd of the same month. Sir Samuel Garth

\* The entry of his admission at Peter-house states that he was educated at Ingleton.

has left no work behind him directly professional, and, indeed, appears to have been too much addicted to conviviality and elegant literature to pay much attention to science. He was a distinguished member of the "Kitcat-Club," which was instituted in 1703, and which consisted of a number of noblemen and gentlemen of talent. Though he was deemed a latitudinarian as to religion, Pope says of him, in a letter, "His death was unaffected enough to have made a saint or a philosopher famous. If ever there was a good Christian without knowing himself to be so, it was Dr. Garth." His death was, also, lamented in some excellent verses by Lord Lansdowne, a brother poet, though of a different party. Next in merit to the "Dispensary," is his "Claremont," a complimentary poem on the seat of the Duke of Newcastle—a most elaborate production.

The "Dispensary" (says Chambers) is a mock heroic poem in six cantos. Some of the leading apothecaries of the day are, happily, ridiculed; but the interest of the satire has passed away, and it did not contain enough of the life of poetry to preserve it.

The following is from an address by Colocynthus, a keen apothecary; and is a fair specimen of the manner and versification of the poem:—

Could'st thou propose that we, the friends of fates,  
Who fill churchyards, and who unpeople states,  
Who baffle Nature, and dispose of lives,  
Whilst Russel, as we please, or starves or thrives,  
Should e'er submit to their despotic will,  
Who, out of consultation, scarce can skill?  
The towering Alps shall sooner sink to vales,  
And leeches in our glasses swell to whales;  
Or Norwich trade in instruments of steel,  
And Birmingham in stuffs and druggets deal!  
Alleys at Wapping furnish us new modes,  
And Monmouth Street, Versailles, with riding-hoods;  
The sick to the Hundreds in pale throngs repair,  
And change the Gravel-pits for Kentish air.  
Our properties must on our arms depend;  
'Tis next to conquer, bravely to defend.  
'Tis to the vulgar, death too harsh appears;  
The ill we feel is only in our fears.  
To die, is landing on some silent shore,  
Where billows never break, nor tempests roar;  
Ere well we feel the friendly stroke, 'tis o'er.  
The wise, through thought, the insults of death defy;  
The fools through blessed insensibility.  
'Tis what the guilty fear, the pious crave;  
Sought by the wretch, and vanquished by the brave.  
It eases lovers, sets the captive free;  
And, though a tyrant, offers liberty.

The minor poems of Dr. Garth consist of verses to Lady Louisa Lenox; to the Duchess of Bolton; to the Earl of Darlington, with Ovid's Art of Love; addresses to Lord Godolphin, and the Duke of Marlborough; verses inscribed on the drinking-glasses of the "Kitcat Club;" lines on Queen Anne's Statue. His occasional pieces are said to be sprightly and elegant; and his last literary labour was to superintend a translation of "Ovid's Metamorphoses," to which he supplied a preface.

In 1703, William Garth, father of Sir Samuel, states, in his will, that, "Whereas, he hath been at great charges in the education of his eldest son, Samuel Garth, at the University of Cambridge, and in his taking his degree there of Doctor of Physick; and whereas, his son, William Garth, hath several times denied great and good preferments offered to him, chusing rather to live and remain with me, though to his loss of time, &c., he hath, therefore, as part recompence, granted

to William all his leasehold lands, &c., in Bolam, held under the Hospital of Jesus in Guisbrough,\* and he now devises to him all his free lands in Bolam. To Samuel he gives £10, and a like sum to his third son, Thomas, a major in the army.

It will be seen from the following entries, taken from the Register for Burials, that two centenarians were interred in the churchyard of St. Andrew's during the year 1762 :—

1762.—June 19.—Jane Todd, aged 107, of Byers Green.

December 18.—Mary Dunn, 104 years old, of Bp. Auckland.

1766.—October 24.—Anne, wife of the Revd. Abraham Smith, minister, of Bp. Auckland.

1769.—December 23.—William Apedale, and also Frances, his wife, of Bp. Auckland.

1778.—October 14.—Anne, daughter of Captain Robert Agnew, of Bp. Auckland.

1779.—October 6.—Hannah and Eleanor, daughters of Christopher Allan, of Bp. Auckland.

1780.—June 29.—Elizabeth, daughter of Robert Henderson, of Pitt Lane.

1781.—June 21.—Robert Chaloner, Esq., of Howlish.

July 6.—John Wyld, of Pictaly Hills.

1786.—March 18.—The Revd. Abraham Smith, Minstr. of Bp. Auckland & Escombe.

#### CHAPTER IV.

During the latter part of the last century the western extremity of the town, now known as "Town-head," was frequently called "Little London," and is referred to as such in the Parish Registers. It was at that time inhabited principally by the Pattersons, Cunninghams, and Stewarts, the half vagrant tribes already alluded to. Their habits and riotous kind of life were supposed by the "Bondgaters" to resemble life in London; hence, the name, "Little London," was given to that locality. The Registers, also, about this time, and for half a century previous, are remarkable for the number of illegitimate births recorded in them; and this, perhaps, may be accounted for by the fact, that companies of soldiers were frequently stationed in Bishop Auckland at that period—a time when war was raging between France and England. The fifes and drums of recruiting parties were seen and heard daily in its streets, and the place partook, in some degree, of the reputed immorality of a garrison town. The Batts was then used as a parade ground; and some of our oldest inhabitants have there witnessed the flogging of soldiers for insubordination, or other breaches of military discipline. The following are from the Register for Baptisms :—

1794.—February 1.—Alice, illegit. dr. of Alice Chayters, Little London.

February 2.—Elizabeth, dr. of Robert Wilson, Little London.

May 11.—Robert, son of Joseph Robson, P., Little London.

June 4.—John and Robert, twins, sons of James Watson, Little London.

July 29.—Isabel, dr. of John Stewart, Little London.

1795.—March 4.—Alexander, son of Alexander Ross, Little London.

Going back a few years in the Registers, we find the following entry :—

1786.—February 25.—Thomas Wright, Esqr., of Byers Green.

The above entry records the death of one of the most profound philosophers of the age in which he lived. The Rev. Professor Chevallier, of Durham University, writing to R. H. Allan, Esq., says, "The attention of the scientific world has been recently directed to the works of a remarkable man—Thomas Wright—who lived at Byers Green, and died about sixty years ago. It appears that he anticipated many speculations of much later date, and such writers as Arago and Sturm are engaged in vindicating Wright's literary and scientific claims. I perceive Humboldt refers to Wright in his 'Cosmos.'" We extract the following sketch of his life from Fordyce's "History of Durham":—

\* By letters patent, June 5, 1561. Robert Purglove, the last Prior of Guisborough, founded a school and hospital at that place, and endowed them with his lands, tenements, rents, and services in Bolam. This property, consisting of about 400 acres, still belongs to the institution, and gives to the six beadsmen of the hospital, in right of their life interest, the privilege of voting for Members of Parliament for the Southern Division of the County of Durham.



Thomas Wright, F.R.S. It is somewhat strange that the genius and writings of this eminent mathematician and astronomer, which, after the struggles of his early life, rendered him deservedly popular with both the scientific and aristocratic world of his own day, should have been afterwards so much neglected and almost forgotten, particularly in his native place and county, to which he was an honour. Thomas Wright was born at Byers Green, on the 22nd of September, 1711—his father, a carpenter, living on a small estate of his own. His earliest education was under a teacher named Thomas Munday, of Bishop Auckland, where he made some progress in mathematics. It has been handed down by tradition, that, in his early days, he was accustomed to steal away from his playmates, who sometimes discovered him in the dry ditch of a hedge, or on the top of a hay stack, eagerly devouring the contents of some book of which he had got possession. Being obliged to quit his study of the languages on account of an impediment in his speech, he was entered as an apprentice to a clock-maker in 1725, and in leisure hours applied himself closely to the study of astronomy. On account of some dissensions in his master's house, he ran away from his servitude; and, having obtained a discharge from his indenture, he sat down with singular industry to study navigation, astronomy, geometry, and the abstruse branches of mathematics. On the promise of a ship from his father, on condition of his becoming a seaman, he made a trial voyage, from Sunderland to Amsterdam, in 1730, in the ship, "Fenwick and Jane," Captain Pott; but, not liking the sea, he opened a mathematical school at Sunderland. The young teacher shortly after became enamoured of a Miss Estreland, whose father, a clergyman, disapproving of the match, Wright made several fruitless attempts to procure a clandestine marriage, on the failure of which he went to London, with the intention of quitting England for Barbadoes. His father, however, induced him to return to the north, and resume his school. In 1731, he projected a general representation of Euclid's Elements on one large sheet; wrote a theoretical Journal from the Lizard to Barbadoes, and made an almanac, in imitation of that of Oxford, for 1732, calculated for the meridian of Durham. With this work he travelled to London, and offered it for publication to the company of stationers, who informed him that the year was then (October) too far advanced for its publication, but promised that, on condition of his procuring 500 subscribers to an almanac for 1733, he should be rewarded with a yearly salary. Buoyed up with hope, he proceeded home, compiled his almanac, obtained 900 subscribers, and once more set off for London; but the company, on the pretext of not wishing to interfere with Oxford, refused to print for him, and he was left to return to the north on foot with three or four shillings in his pocket. On the road, however, he received great kindness from several scientific persons to whom he made himself known. He now determined to publish his almanac in Edinburgh; and, having obtained a recommendation to Mr. Alan Ramsay, he travelled thither on foot, and contracted with an engraver to execute and print the work for fifteen guineas; but considerable loss occurred from delays. On his return to Sunderland, the Rev. Daniel Newcombe, rector of that parish, who had previously been opposed to his success, became a warm patron and friend, and invited him to live with him. During his stay in the clergyman's hospitable mansion, he completed his "Pannauticon, the Mariner's Universal Magazine," and in April published "A General Calculation of the Eclipse of the Sun," which was to take place in May. He, also, invented a composition of dials, and erected his model on the south pier, by order of the Commissioners of the river Wear, who rewarded him with a gratuity of twenty guineas; and a description of the work was printed and published at the expense of the town. Better prospects now dawned on the enthusiastic mathematician. Mr. Newcombe introduced him to the Earl of Scarborough at Lumley Castle, who invited him to London, and promised his countenance and patronage. In the metropolis his "Pannauticon" was approved of by the Royal Society and the Admiralty, and, on its publication, was dedicated to the King. Mr. Wright also made several calculations of eclipses, and was introduced to the Earl of Pembroke and the Duke of Kent, from whom he continued to receive the greatest respect and kindness. In 1736, he completed his invention of the "Theory of Existence," in a section of the creation, sixteen feet in length. In the following year, his leisure hours were employed in drawing many demonstratory schemes in astronomy, and in projecting certain physical and mathematical elements. During the summer, he constructed, at the seat of the Earl of Pembroke, a system of the Planetary Bodies, in brass, in due proportions, equal to a radius of 190 feet; and also invented a cylindrical dial, by which could be found the time of the sun's rising and setting, his place in the zodiac, his altitude, the time of the day, the sun's amplitude, his azimuth, and his declination. In 1738, Mr Wright composed his Astronomical Secrets, and invented a display of the Universal Vicissitude of Seasons, in folio. During several ensuing years, Mr. Wright continued to be the associate and instructor of persons of the highest rank and fashion, of both sexes. In 1742, he published his Astronomical Elements, and soon after received an offer from the Czarina of Russia, through Prince Pariskin, of the chief Professorship of Navigation in the Imperial Academy of St. Petersburg, with a salary of £300 a-year, and many other contingent advantages. Not considering this a sufficient inducement to leave his native country, he demanded a fixed salary of £500, a proposal which was not acceded to. Notwithstanding occasional attacks of illness, he continued to be a constant visitor and welcome guest at the seats of the nobility and gentry, both in England and Ireland. Whilst in the latter country, in 1746, he was engaged in visiting places of antiquity, and collecting drawings for his "Louthiana," the first volume of which, with numerous curious plates, was published in 1748. In 1750, he produced his Theory of the Universe, illustrated with a great many plates. In 1756, Mr. Wright commenced building Byers Green Lodge, but continued his wandering life till 1762, when he retired to his native place, as he expressed it, "to finish his studies." His country neighbours, however, could not appreciate his genius. When Dr. Egerton came to the See of Durham, he, as well as Lady Sophia, paid an honourable attention to

their old preceptor, and he was frequently a guest at their hospitable table. He died at his house at Byers Green, and was interred at the Church of St. Andrew's Auckland, on the 25th of February, 1785. His mansion and other real property were sold, in pursuance of the directions in his will, and the produce distributed amongst his poor relations. He left a very small personal estate, his chief support, in retirement, being an annuity paid him by Lord Bottenourt, but how acquired is not known. In early life, Mr. Wright contracted a pedantic stiffness of manner, which was not polished down by his subsequent intercourse with people of fashion: on the contrary, he rather affected to keep it up, though accompanied with the countenance of good humour. His temper was gentle and affable, and his mind generous; but his studies, leading him out of the common track of human affairs, left him little conversant with the ordinary duties of life. There was something flighty and eccentric in his notions, and a wildness of fancy followed even in his ordinary projects, so that his house was not built, or fitted up upon the model, or in the order of other men's buildings. In one of his letters he gives an elaborate description of it, and expatiates on the pleasures of a retired life in such a place. The lower storey of the house contained a parlour, kitchen, staircase, pantry, cellar, and servant's room, with an arched passage leading to the garden terrace, and another to the forest-walk and *prætorium*. "The principal storey," says he, "is entered by a flight of steps from the outside, with a half space from the terrace, which serves to dine upon in summer, having stone seats on each side, and an abacus, or balustrade, which answers very well both for a sideboard and dumb-waiter. Here I can most pleasantly enjoy a view of the town, the Roman Camp, and the evening sun." The interior staircase was ornamented with his own works; and in the drawing-room was a representation of all the faculties of human knowledge, being a curious collection of prints, disposed in twenty-seven large compositions, five hundred being selected for that purpose, and elegantly framed. A Roman *triclinium*, with Doric pillars, was placed at one end of this room. Numerous paintings and prints decorated the other apartments. Two small *cubacula*, or wings, were added to the main building. "Here," says this singular man, "I have perfect tranquillity, though in a village, having no house nearer than a hundred yards. When I indulge myself with poetic ideas I can naturally conceive myself with an Olympus before me, a Mount Hemus on one side, and a Parnassus on the other."\* After the death of Mr. Wright, several of his engravings were rescued from the coppersmith, by falling into the hands of George Allan, Esq., of Darlington, who purchased his collection of prints, mathematical instruments, and other valuable articles. The MSS. were sold by Sotheby in December, 1844.

He lies buried beneath the shadow of our Parish Church, about midway between the north entrance and the monument to the late William Trotter, Esq. His grave is marked by a very humble-looking headstone, which bears the following inscription:—

Near this place lie the remains of Thomas Wright, late of Byers Green, Phil. Nat. and Mat. Prof. He died February 22nd, 1786.

Turning again to the Register for Baptisms, we find the following:—

1795.—January 1.—Robert Kaye, son of the Revd. Robert Greville & Dorothy his wife, of Bishop Auckland.

1802.—April 12.—John Mounsey, first son of the Rev. George Mounsey, curate of St. Andrew Auckland, and Master of the Free Grammar School of Bishop Auckland, native of Dacre, Cumberland, by his wife, Ann Dalton, native of Musgrave, Westmorland.

The first of the above entries in the Register records the baptism, at Bishop Auckland, of one of the first botanists and artists of his age. The *Athenæum* of June 16, 1866, referring to his death, says:—"A short time ago we had to record the deaths of Sir W. J. Hooker and Dr. Lindley, and last week, we gave an account of the loss of Dr. W. H. Harvey. We have now to record the death of Dr. Robert Kaye Greville, who died in Edinburgh on the 4th of June. He was well known as an exceedingly active philanthropist, one of the most accomplished botanists of Scotland; and few men have done so much for the advancement of the study of cryptogamic plants. He was a most accurate and skilful artist. Robert Kaye Greville was born at Bishop Auckland, in Durham, on the 13th of December, 1794. He was much interested in plants at an

\* Westerton Folly, the tower which stands in the village of Westerton, and which forms such a conspicuous object for miles around, was erected by Mr. Wright for an observatory. It may be worthy of remark that many of those problems of physical science which are occupying the attention of some of the greatest philosophers of the present day, were in part worked out on this hill top, and in this so-called Folly. Alexander von Humboldt, in his great work "Cosmos," says, "Thomas Wright, of Durham, Kant, Lambert, and at first also Sir William Herschel, were disposed to consider the form of the Milky Way, and the apparent accumulation of the stars within this zone, as a consequence of the flattened form and unequal dimensions of the *world island* (starry stratum,) in which our solar system is included." De Morgan has given an extract of the extremely rare work of Thos. Wright ("Theory of the Universe," London, 1750,) p. 241 in the "Philos. Magazine," ser. iii, No. 32. "Thomas Wright, to whose researches the attention of astronomers has been so permanently directed since the beginning of the present century, through the ingenious speculations of Kant and William Herschel, observed only with a reflector of one foot focal length."

early age; before he was nineteen he had prepared carefully-coloured drawings of upwards of 250 of the native plants. He was intended for the medical profession, and studied in Edinburgh and London; but circumstances having rendered him independent of this profession as a means of livelihood, he did not submit to an examination, and determined to devote himself to the study of botany. In 1824, the University of Glasgow conferred on him the degree of LL.D. He delivered several courses of popular lectures on zoology and botany, and formed collections of plants and insects, which were eventually purchased by the University of Edinburgh. Lately he had devoted himself to the description and figuring of the Diatomaceæ. A change having taken place in his circumstances, he took up landscape-painting as a profession, and several of his pictures are to be seen in well-known collections. Dr. Greville took a very warm interest in many social reforms, and in various schemes of Christian philanthropy; and, as in natural history, whatever subject he undertook, he devoted to it all his energies and talents. He took a prominent part in the agitation against slavery in the colonies; he was one of the four vice-presidents of the great Anti-Slavery Association of all countries, held in London in 1840. He published "*Flora Edinensis*," "*Scottish Cryptogamic Flora*," "*Algæ Britannicæ*," and, in conjunction with Sir W. J. Hooker, "*Icones Filicum*," besides numerous papers in various scientific journals. He was honorary secretary of the Botanical Society and a Fellow of the Royal Society of Edinburgh, an honorary member of the Royal Irish Academy, of the Imperial Academy Naturæ Curiosorum, and of the Natural History Society of Leipzig, corresponding member of the Natural History Societies of Paris, Cherbourg, Brussels, Philadelphia, &c."

Again turning to the Register for Burials, we extract the following:—

1796.—April 3.—Mary Cook, *alias* Home (a young Lady from Edinburgh), Bp. Auckland.

1798.—September 7.—Elizabeth Colberg, of Howlish, wife of Captain Samuel Colberg, of the Windsor Foresters Light Dragoons, late Relph, 47 years.

1799.—June 3.—John M'Culloch, at Bpp. Auckland, comedian, 43 years.

June 17.—William Smith, of Bishop Auckland, son of Matthew Smith, dancing master, and Elizabeth, his wife, late Mitchell, infant.

1803.—July 3.—Thomas Winter, of Bpp. Auckland, an old soldier, 88, buried.

During the war with France, Bishop Auckland sent many of her sons to fight their country's battles, some of whom went through the whole of the Peninsular campaign under Moore and Wellington, and returned to tell their tale "of moving incidents by flood and field—of hair-breadth 'scapes i' the eminent deadly breach." Amongst those may be noted Smith Tarn, James Smith, and Joseph and George Hudson.\* George Wright, another Auckland man, was at the defence of Acre, under Sir Sidney Smith, and lost his sight by reason of the hot sands of Egypt. His erect and soldier-like form might frequently be seen in our streets some years ago, and he could find his way to any part of the town without a guide. We may also mention Robert Howey, of Bishop Auckland, who went out to Spain under Arthur Wellesley, afterwards Duke of Wellington. He sailed with an expedition, having for its purpose the retrieving of the disasters which befell our army previous to, and in, the retreat of Sir John Moore on Corunna, and the subsequent death of that

\* George Hudson was at the siege of Badajoz, and, like the hero in Tom Hood's ballad of "Faithless Nelly Gray"—

"At duty's call he left his leg  
In Badajoz's breaches,"

in place of which he wore a substitute made of wood. George was quite a popular character in his day, and, like most old soldiers, was fond of his glass. He usually had a week's drinking after pension-day; and when old Nanny (his wife) thought he had had sufficient, she, to prevent any further indulgence in that way, used to rise first in the morning and take possession of his wooden leg, and lock it up in a closet. It was no uncommon thing for the neighbours to see George sitting on the bed-side imploring his better half to give him his leg; but to all his entreaties she turned a deaf ear until convinced that he was sufficiently recovered from his fits of intemperance to be entrusted once more with his own "understanding."

George's house was a kind of rendezvous for many of the lads of the town, two of whom went in one night and found him alone, dozing, with his head on his breast and his legs stretched across the hearth-stone, his wooden one being next the fire. They were presently joined by another well-known young scamp, who, observing George's close proximity to the fire, gently placed his wooden leg between the bars, and let it remain there for some time, afterwards hitting him a sudden slap on the shoulder, and making his exit. The old warrior sprang to his *one* foot in an instant; and relying, as usual, upon his wooden substitute (now, alas! about six inches short), suddenly came to grief, greatly to the delight of the two remaining youngsters, who quickly scampered off, as George was known to be pretty handy with the stick which he usually carried, and which was standing in the corner close by.

celebrated General in the hour of victory. Howey was at the passing of the Douro, and the taking of Oporto. He was, also, at the battle of Talavera, in which his regiment (the 7th Fusiliers) had two days' hard fighting, as well as those of Busaco and Albuera. He was, also, at the siege of Badajoz, which was one of the most bloody triumphs of that war. Salamanca and Vittoria were the next battles in which he and his regiment were engaged, both resulting in the complete defeat of the French. Then followed the battle of Orthes, where Howey's regiment was again engaged. His last battle was that of Toulouse, fought on the 18th of April, 1814. Howey took an active part in all these battles, and, though his regiment was frequently in the thick of the fight, he escaped without a single scratch. He was not, however, at the final struggle at Waterloo, his company being at that time placed as guard over the French King, Louis XVIII., at Ghent. He returned, after his many campaigns, to his native town, where he died in the year 1869, at the ripe age of ninety, and his remains were consigned to their last resting place, at the Parish Church of St. Andrew's, with military honours.

The following are further extracts from the Burial Registers :—

1804.—October 20.—The Revd. Thos. Capstick, of Bishop Auckland, eighteen years Minister of St. Andrew Auckland and Escombe, & also of Esh & Satley, 77 years.

November 22.—Ann Simpson, of Bishop Auckland, wife of Joseph Simpson, innkeeper, 52.\*

1805.—February 23.—The Revd. George Mounsey, Bpp. Auckland, Master of the Grammar School and Curate of this Parish for the last 9 years, of an apoplexy, etæ 39.

August 2.—Ralph Walton, Pixley Hills, pauper, a dwarf, 47.

1807.—March 14.—Lady Maxwell, of Helmington-Hall, relict of Sir Robert Maxwell, of Orcherton, in the Stewartry of Kirkcudbright, late Margaret McLellan, buried in the South Transept.

1808.—May 8.—An infant found dead in a field near Bishop Auckland. On an inquest, verdict—murdered.

June 15.—William Banks, of Bishop Auckland, coroner of Stockton Ward for many years, 92. He retained all his faculties to the last hour of his long life, and died like a good man.

1809.—December 15.—Abraham Douglas, of Bishop Auckland, dyer, drowned in the Gaunless, 28 years.

1812.—January 18.—Matthew Smith, of Bishop Auckland, a Dancing Master, 68.

February 2.—Isabella Bacon, of Bp. Auckland, Wife of the Rev. John Bacon, Minister of this Parish and Escomb, late Wren, 62.

1816.—May 17.—Jane Webster, widow, Bishop Auckland, 104.

1818.—February 9.—Hannah Robinson, Bishop Auckland, a pauper, 105.

April 22.—Margaret Richardson, B. Auckland, widow of James Richardson, Ensign and Quarter Master, 45 Regt. Foot, 70.

April 24.—George Nicholson, B. Auckland, Master of the Barrington School, 29.

December 4.—Ralph Hodgson, gentleman, B. Auckland, 81.

December 11.—George Hodgson, Esq., Surveyor of the Post Office, B. Auckland, 77.

1821.—October 7.—Michael Elgy, B. Auckland, barber, 78.†

October 10.—Joseph Danson, B. Auckland, chaise driver, 17.

November 13.—Henry Joseph Reay, of Hunwick, Esq., 29.

1822.—August 10.—Dorothy Thorp, Bishop Auckland, widow, 102.

1823.—January 15.—Stephen Burdon, Binchester Whins, Farmer, 66.

The Sunday on which the last-named interment took place was rather a remarkable day. It was in the midst of a long and protracted snow-storm which lasted fourteen weeks, and the snow laid so thickly on the ground that a number of men had to be employed to cut the road from Binchester to Auckland before the funeral cortege could pass along. The day was so stormy that not one single individual, with the exception of the minister (the Rev. Robert Thompson), the

\* In Richardson's "Table Book" it is stated she was so corpulent as to require a coffin three feet over the shoulders, and it was necessary to displace a window to get her remains out of the house. She was landlady of the Malt Shovel Inn.

† This individual added to the profession of a barber that of groom to the Rev. John Bacon, who was, at that time, Incumbent of the Parish. Michael was complimented one morning, by his master, on the increase he had had to his rather large family. "Yes," said Michael (touching his hat), "they are getting rather numerous on my hands—they require some feeding." "Oh!" said the Master, in reply, "God never sends mouths but he sends meat to fill them." "True," said Michael; "but, unfortunately, he sends the mouths to my house, and the meat to yours." Shortly after, it was intimated to Michael that his presence was required in the kitchen, where he found a hamper full of provisions, and half-a-sovereign carefully wrapped in a piece of paper, waiting for him.

clerk, sexton, the five bell-ringers, and the organist, attended the usual morning service at the church. The parties named, it is said, retired into the vestry, where the rev. gentleman read morning prayers. Two or three years after this event, another rather unusual occurrence took place in the church. The minister (the Rev. Robert Thompson) had just finished reading morning prayers, and, having ascended the pulpit, was preparing to give out his text, when an individual, in the midst of the congregation, rose up and announced that he had been commissioned by Almighty God to preach another and a purer faith. This person was Jonathan Martin, who, soon after, became notorious by setting fire to York Minster. He was a tanner to trade, and was working, at that time, for Mr. George Maw, senior, Wear Chare. The authorities had had some intimation of his intention, and were, therefore, prepared to take action. Old Thomas Ramshaw, who was then constable, with the assistance of several of the church officials, took Martin in charge, and having succeeded in ejecting him, the sermon was proceeded with. When the first part of the congregation, however, arrived in the Market-place of Bishop Auckland after service, they found Jonathan mounted upon the balcony of a shop at the lower end of Fore Bondgate, fronting the Market-place, ready to preach them a sermon; and, giving out as his text, "If the blind lead the blind, they shall surely both fall into a ditch," he began to harangue them most vehemently. A crowd soon gathered round; but the authorities again putting in an appearance, brought him down from his perch and this time lodged him in durance vile.

This singular and unfortunate individual was born in the year 1782, at Highside House, near Hexham, of humble parents, who apprenticed him to a tanner. In his twenty-second year, he went to London, where he was impressed and sent to sea on board the "Hercules," a 74-gun ship. While on board this vessel, he was engaged in the bombardment of Copenhagen. He was, afterwards, engaged in the blockade of the Russian ships in the Tagus, and from thence sailed to Corunna, where the wreck of Sir John Moore's army was embarked. Subsequently, he sailed to Egypt, being then "under strong religious impressions," and was "filled with delight on beholding the place where our Blessed Lord took refuge from the rage of Herod." He, subsequently, travelled the northern counties of England, selling copies of a pamphlet, entitled, "The Life of Jonathan Martin, of Darlington, tanner," written by himself. The little book was printed for the author by Thomas Clifton, of Barnard Castle, in 1826. It was partly written whilst he resided in Bishop Auckland, and was embellished with curious engravings by his brother, William Martin, the artist, natural philosopher, and poet. The subjects were—1. The Colossus at Rhodes. 2. His providential escape from a watery grave in the Bay of Biscay four different times. 3. His providential escape from the Asylum House on Gateshead Fell. He was frequently, at that time, dressed in a very eccentric manner, wearing an entire suit, including cap and shoes, made of calf's skin, with the hair turned outwards, in which he used frequently to take exercise on the Batts, greatly to the terror of the rising generation of the town. He adopted this dress as the one best suited to withstand the rough weather he often encountered in his travels to sell his pamphlets, which he carried in a pair of saddle bags, thrown across his shoulders.

On the 6th of February, 1829, the Newcastle papers contained an advertisement offering £100 reward for this man's apprehension, charging him with having set fire to York Minster, which was discovered in flames on the morning of the 2nd. He was soon apprehended by Mr. Stainthorpe, the Sheriff's officer, at Codlaw Hill, near Hexham, where, without the least resistance, he was lodged in the House of Correction. The trial came on at York on the 31st of March, and lasted ten hours. The jury found a verdict of "Not Guilty," on the ground of insanity. He was removed, on the 28th of April, to the Criminal Lunatic Asylum at St. George's Fields, London, to be confined for life, where he died very suddenly on Sunday, June 3rd, 1838. For the last two or three years of his life he was very quiet in his demeanour, and spent a great portion of his time in reading. When first admitted into the hospital he was allowed the use of

paper and pencil, but the governors finding that whenever this indulgence was extended to him, he invariably occupied his time in drawing sketches of York Minster, and that his doing so threw him into a state of very considerable excitement, they prohibited his being supplied with those articles in future, of which prohibition he frequently and bitterly complained. At the time of his death, he was between fifty and sixty years of age. His brother, William Martin, claimed to be the original inventor of the safety lamp. He, also, made various models of bridges, railways, &c., and he is also said to have been the first projector of the High Level Bridge over the Tyne at Newcastle. On the 31st of May, 1814, the Society of Arts presented a silver medal and ten guineas to him for his invention of a spring weighing machine. In the year 1821, he published "A New System of Philosophy, on the Principle of Perpetual Motion." He was, also, an engraver and poet. He repeatedly lectured in Newcastle, and the neighbouring towns and villages, on his own system of Natural Philosophy. William died in London, on February 8th, 1849, at the residence of his brother, John Martin, R.A., the celebrated painter who gained the prize of £200, at the British Institution, for his picture of "Belshazzar's Feast." He also received 2,000 guineas for his illustrations of "Milton." John died at Douglass, Isle of Man, January 17th, 1854, at the age of sixty-five. His three great pictures, ("The Last Judgment," "The Great Day of His Wrath," and "The Plains of Heaven,") all of which he left partially unfinished at his death, have been frequently exhibited in the North of England.

Continuing our extracts from the Register for Burials, we find :—

- 1825.—March 1.—Grace Cummin, widow, B. Auckland, 100.
- 1826.—December 15.—John Ross, stranger, B. Auckland, comedian, 67.
- December 18.—Anna Maria Kelly, dau. of John Kelly, B. Auckland, comedian, infant.
- December 31.—Parkinson Wouldhave, a Woolcomber, B. Auckland, 102.
- 1827.—July 6.—John Bacon, Incumbent of this Parish, Bp. Auckland, 73.
- November 28.—Maria Margaret Spencer, Hemlington, 52.
- 1828.—May 2.—John Clay, B. Auckland, 100.
- 1832.—November 12.—Robert Moor, Auckland, 97.
- 1837.—Feb. 10.—Martha Dobson, Bp. Auckland, 49.

The last-named entry records the death of one who took a deep interest in the instruction of the young. Mrs. Dobson was the principal of a boarding school in Bishop Auckland, and amongst the ladies educated by her was Lady Armstrong, wife of Sir William Armstrong, of Newcastle-upon-Tyne, and daughter of the late Mr. Ramshaw, of this town. Shortly after her death, her pupils placed a mural monument in the interior of the Church of St. Andrew to her memory, which bears the following beautiful and touching inscription :—

MARTHA, wife of WILLIAM DOBSON, of this Parish, departed this life, 10th February, 1837, aged 49 years. Possessing a cultivated mind, a vigorous understanding, and a heart richly fraught with evangelical piety, she applied herself most successfully to the education of youth, and the promotion of such objects as were calculated to advance the temporal and eternal interests of mankind. Though suffering for thirty years under a trying disease, which ultimately brought her to the tomb, she maintained great cheerfulness of temper, and energy of character; and exhibited, in an eminent degree, the work of faith, the labour of love, and the patience of hope. Some of her pupils, grateful for the instructions of their preceptress, have erected this monument to her memory.

The following are also further extracts from the Register for Burials :—

- 1838.—October 22.—Margaret Turnbull, Hunwick, 100.
- October 23.—John Wright, Shildon, 105.
- 1844.—January 31.—James Allan, Bp. Auckland, 49.

The above entry is the last record of one who also deserves a passing notice in the annals of our town. James Allan did more, perhaps, than any other person to cultivate a taste for music, both in the town of Bishop Auckland and its neighbourhood. He was the founder and teacher of many local bands, including those of Auckland, Aycliff, Evenwood, West Auckland, and Wolsingham. He was a very proficient violinist, and played at many of the concerts given in the

city of Durham and at Darlington. Such was the estimation in which he was held by the local musical celebrities of that day, that shortly before his death, five members of the Durham Cathedral choir, viz., Messrs. Brown, Smith, Freemantle, Stimpson, and Ashton, gave a concert for his benefit, in the Assembly Room, Shepherd's Inn, Fore Bondgate. An attempt was made after his death, by several of his pupils and admirers, to raise a subscription, for the purpose of erecting a monument over his grave, but for some reason or other, the project fell through. His last resting-place, which is under the east window of the chancel of St. Andrew's, is, therefore, unmarked even by a simple stone.

The following are also from the Register for Burials :—

1845.—August 26.—Hunter Jones,\* Workhouse, Bp. Auckland, 85.

1846.—May 10.—Ann Clark, Bp. Auckland, 101.

1850.—February 3.—William Hedley,† Bp. Auckland, 95.

1854.—February 10.—James Hutchinson, 27 years Parish Clerk, 60.

These, and previous entries, afford fair evidence of the salubrious situation which has always been claimed for the town as a place of residence; and even now, though our atmosphere is too often laden with the smoke from the surrounding collieries, the excellent position occupied by the site of the town for drainage and other purposes, renders it still one of the most healthy localities in the Kingdom.

We must now bring to a close our extracts of baptisms, marriages, and deaths, from these curious and valuable old Records, which we may here remark extend over a period of upwards of three hundred years. In their pages will be found entries relating to individuals in every grade of life—from the mitred head to the nameless wanderer,—some of whom have made their mark upon the world's history in various ways, whilst others have played their humble part in life's drama and merely passed over its stage like a shadow, and whose only earthly record now is to be found in a single line in the Parish Registers of St. Andrew's.

## CHAPTER V.

The early Registers seem to have answered a two-fold purpose, namely, that of being a record of births, marriages, and deaths, and also of the Churchwardens' accounts. We have already given several quotations from the latter, and in the following further extracts it will be observed there is an account of a bell having been sold. This entry is important, as it points, with some degree of probability, to the time when a peal of bells was first introduced into the tower, though it is some years subsequent to the time when the tower was raised. The present bells—five in number—bear date 1720, but they are said to have been recast from an older peal which was previously used in the Church, the recasting having been done at York; and it is stated they were brought from that city by a yoke of oxen belonging to one of the Downes family. The frame in which the bells are hung has a vacant place for a sixth bell, and tradition relates that the one intended for that place found its way, rather mysteriously, into the clock tower above the gates at the Castle of Auckland. This seems, however, to be a mistake, as the

\* Hunter was by trade a linen-weaver, and when that trade failed him, he fell back upon that of besom-maker. On one occasion he was detected cutting young trees, for the purpose of making broom shanks, in a plantation in the neighbourhood of Hamsterley; and for this offence was brought before the Auckland Bench of magistrates. When placed in the dock, and asked what he had to say for himself, he replied, "Why, gentlemen, ye mun be canny wi' me; aw hev an honest heart, but rather roguish hands."

† The above is the last earthly record of the old public functionary mentioned in former pages. We there stated that he was one of those present at the "Battle of Weardale," and in doing so, were borne out both by tradition and the song there alluded to, in which both he and his black bitch are mentioned as being present. The author has, however, received a letter from Hedley's grandson, now resident in London, in which he states that his grandfather was suffering from an attack of brain fever at the time, and that his brother, also now living in London, has in his possession a mug bearing the following inscription, which was made and given to him for the express purpose of disabusing the public mind on the subject :—

The report which states that Wm. Hedley and his Black Bitch were in Weardale, is merely a matter of conjecture, and totally unfounded.

Whoever can find so good a man,  
Let them produce him if they can;  
He is the chief of our place,  
I hope that God will give him grace.



bells of St. Andrew's all bear an inscription, as well as the date above mentioned, whilst that at the Castle is without either the one or the other. The entries are headed "A true note of all suche somes of money as have bene given formerlie unto this Church heretofore," and we append a few of the items :—

1606.—Sir Henrie Bellasis	..	...	...	...	...	£4	0	0
1607.—Thomas Bayles	...	...	...	...	...	0	10	0
1608.—John Richardson	...	...	...	...	...	0	15	0
1609.—Anthonie Laxe	...	...	...	...	...	0	10	0
1609.—Ralphe Crawe	...	...	...	...	...	0	10	0
1609.—William Stocke	...	...	...	...	...	0	10	6
1610.—Item, One Bell Solde	...	...	...	...	...	5	0	0
1613.—Item, Mrs. Elizabethe Wrenn	...	...	...	...	...	5	0	0
1613.—Item, Ralphe Walkar	...	...	...	...	...	0	10	0
1616.—Itm., given to the Church stock by Richard Hevyside	...	...	...	...	...	0	5	6
Itm., given by Thomas Brack, of Willington	...	...	...	...	...	0	6	8
Itm., given by Richard Trotter	...	...	...	...	...	0	5	6
Itm., William Thomson	...	...	...	...	...	0	10	6
Itm., Bryan Robinson	...	...	...	...	...	0	5	6
1617.—Itm., Willm., Lord Bpp. of Durham	...	...	...	...	...	5	0	0
1621.—Itm., given by Sir Charles Wren	...	...	...	...	...	5	0	0

The names of dyvers newe bookes bought this year 1620, as followeth, belonging to the church :—Imprimus, a large newe Byble and one comunyon booke and ij praier bookes, one for the 6th of August and one other for the fifth of November, pryer—Allso, the booke of Fewell and Harding. Allso, one other common book delivered to the clarke.

The inscriptions upon the bells of St. Andrew's are :—

- 1st Bell.—Venite exultemus Domino, 1720.
- 2nd Bell.—Cantate Domino canticum, 1720.
- 3rd Bell.—Gloria in altissimis Deo, 1720.
- 4th Bell.—Lavdate Dominum cymbalis sonoris, 1720.
- 5th Bell.—Beatus est populus qui agnoscunt clangorem, 1720.

In some churches there was an extra bell, called the "Sanctus, or Elevation Bell," which was used, in Catholic times, for the purpose of announcing to those who were absent from church the particular time when the elevation of the sacred host took place, so that they might, in some degree, participate in the sacrifice then and there offered up. This bell was usually placed (as at the old Church of Brancepeth) in a small turret built for the purpose, which stood outside the church above the gable of the chancel arch. Brancepeth is the only church, we believe, in the diocese of Durham, on which this particular feature of early church architecture is to be found at the present day. The bell has been removed, but the turret in which it was suspended still remains. Bells were used in early times for other purposes than that of summoning the surrounding parishioners to the temple of God. When first placed in the tower of a church, like everything else used for sacred purposes, they were consecrated and blest by the Bishop. Hence the "Passing Bell," or death bell, owes its origin to an idea of sanctity attached to it by the early Christians, who believed that the sound of those instruments of percussion had the power of driving away evil spirits from the souls of the departing. It was, also, tolled for the purpose of bespeaking the prayers of all good Christians for the soul just dying. In early times it was customary to toll the passing bell at all hours of the night, as well as by day, as the following extract (given by Brand) from the churchwardens' accounts for the parish of Wolchurch, 1526, proves :—"Item, the clerke to have for tollynge of the passynge belle, for manne, womanne, or childes, if it be in the day, iiijd. Item, if it be in the night, for the same, viijd." The following clause in the Advertisement for due Order, in the seventh year of Queen Elizabeth, is much to the same purpose :—"Item, that when anye Christian bodie is in passing, that the bell be tolled, and that the curate be speciallie called for to comforte the sicke person; and after the time of his



passing to ringe no more but one shorte peale; and one before the buriall, and another short peale after the buriall." Shakespeare, in his "Henry IV." (second part), says:—

" And his tongue  
Sounds ever after as a sullen bell,  
Remember'd knolling a departing friend."

In "Ray's Collection of Old English Proverbs" occurs the following couplet:—

" When thou dost hear a toll or knell,  
Then think upon thy passing-bell."

In "Articles to be enquired of throughout the Diocese of Chichester," 1638 (also quoted by Brand), under the head of "Visitation of the sicke, and persons at the point of death," we read: "In the meane time is there a passing-bell tolled, that they who are within the hearing of it may be moved in their private devotions to recommend the state of the departing soule into the hands of their Redeemer, a duty which all Christians are bound to, out of a fellow-feeling of their common mortality." The following, also, is from "Articles of Visitation for the Diocese of Worcester, 1662:—"Doth the parish clerk, or sexton, take care to admonish the living by tolling of a passing-bell of any that are dying, thereby to meditate of their own deaths, and to commend the other's weak condition to the mercy of God?"

The custom of tolling the "Passing Bell" seems to have been long laid aside in this neighbourhood, and in its place one of the bells of St. Ann's tolls during the early part of the morning for those who have passed away during the night. In the evening, at eight o'clock, the bell is again tolled, for a short time, for each individual, so long as the corpse remains unburied, and it is usual to make a numerical distinction at the conclusion of this ceremony: i.e., nine knells for a man, six for a woman, and three for a child. The bell of St. Ann's is, also, again tolled as the funeral cortege passes along the streets, and that of St. Andrew's as it approaches the church.

A custom (now fallen into disuse) of ringing the bell of St. Ann's at eleven o'clock on Shrove-Tuesday, was observed in Bishop Auckland when the writer was a boy. This was called the "Pancake Bell," and was an intimation for the housewives to set on their frying-pans, for the purpose of cooking the pancakes. It also served as a signal for a general dismissal of the boys from the schools of the town for a half-day's holiday. But this custom seems to have been pretty universal, as we read in "Poor Robin's Almanack," for February, 1684:—

" But, hark, I hear the Pancake-bell,  
And fritters make a gallant smell."

Taylor, the Water Poet, in his "Jack-a-Lent Workes," 1630, gives the following curious account of the custom;—"Shrove-Tuesday, at whose entrance in the morning all the whole Kingdom is in quiet, but by the time the clock strikes eleven, which (by the help of a knavish sexton) is commonly before nine; then there is a bell rung, called the Pancake-bell, the sound whereof makes thousands of people distracted, and forgetfull either of manners or humanitie; then there is a thing cald wheaten floure, which the cooks doe mingle with water, egges, spice, and other tragicall, magicall inchantments, and then they put it by little and little into a frying-pan of boyling suet, where it makes a confused dismall hissing (like the Learnean snakes in the reeds of Achiron, Stix, or Phlegeton), untill at last, by the skill of the cook, it is transfermed into the forme of a Flap-jack, cal'd a Pancake, which ominous incantation the ignorant people doe devoure very greedily."

Blessed bells were also regarded formerly as having the power of dispelling thunder and other storms, and appeasing the wrath of heaven. In 1464, is a charge in the churchwardens' accounts of Sandwich for bread and drink for "ryngers in the great thunderyng." "In the Burnynge of Paules Church in London, 1561, we find enumerated," says Brand, "ringinge the hallowed belle in great tempestes or lightnings." Dr. Francis Herring, in "Certain Rules,

Directions, or Advertisements for this Time of pestilential Contagion, 1625," advises: "Let the bells in cities and townes be rung often, and the great ordnance discharged; thereby the aire is purified." The virtues of bells is thus enumerated by Warner, in his "Topographical Remarks on the South-west parts of Hampshire":—

"Men's death I tell  
By doleful knell.  
Lightning and thunder  
I break asunder.  
On Sabbath all  
To church I call.  
The sleepy head  
I raise from bed.  
The winds so fierce  
I doe disperse.  
Men's cruel rage  
I doe assuage."

The music of church bells has been suggestive of much beautiful poetry, and we cannot better conclude our brief notice of those of St. Andrew's than by quoting a sonnet by the Rev. W. L. Bowles, agreeably illustrative of feelings on hearing the bells of Ostend:—

How sweet the tuneful bells responsive peal!  
As when at opening morn, the fragrant breeze  
Breathes on the trembling sense of wan disease,  
So piercing to my heart, their force I feel!  
And hark! with lessening cadence now they fall,  
And now, along the white and level tide,  
They fling their melancholy music wide;  
Bidding me many a tender thought recall  
Of summer days, and those delightful years  
When by my native streams, in life's fair prime,  
The mournful magic of their mingling chime  
First wak'd my wandering childhood into tears!  
But seeming now, when all those days are o'er,  
The sounds of joy once heard, and heard no more.

Until within the last twenty-two or twenty-three years, the old edifice continued very much in the same state as it had been left in at the time when the gallery was erected and other disfigurements perpetrated. A little whitewash and a few bricked-up windows—to save the expense of glazing—was all that the fabric had received in the shape of either adornment or improvement. On the outside, the long-continued use of the ground for burial purposes had gradually caused the earth to rise considerably above the foundations of the outer walls, and this accumulation naturally brought with it dampness and decay. In the summer of 1851, this circumstance fortunately came under the notice of the late Bishop Maltby, and he gave the first impetus to those improvements in and about the parish church which have since restored it to comparative beauty and comfort. His lordship intimated to the churchwardens that he was willing, at his own expense, to clear away the soil from the foundations, and to put a drain entirely round the church, so as to carry off the moisture which was then sapping the foundations. This was done in the course of the same year, and proved a most beneficial work. In the following year, the churchwardens expended a considerable sum for repairing the windows and walls of the church and in fixing new windows; and in the same year handbills were ordered to be issued for tenders for the colouring of the interior. The tender of Mr. John Bainbridge was accepted, and the work was carried out some time prior to Easter, 1853.

The taste for improvements having been thus slightly indulged in, it was scarcely to be expected that the interior of the church could be allowed to remain very long in its then present state. At a parish meeting, held in 1854, a committee was appointed to take into consideration the imperfect state of the pews, with a view to their improvement, or the entire re-pewing of the church. This committee does not appear to have undertaken the work allotted to it with much spirit, for we find, at a vestry meeting held in 1858, that it was superseded by the appointment of a new and smaller committee, and it was recommended at the same time that a public meeting should be called to take the matter into consideration, and to ask for subscriptions in aid of the work. On the 6th April, 1859, a public meeting of the inhabitants was held in the Barrington School—the Lord Bishop of Durham in the chair—when it was resolved as follows :—

1. That the pews of the Parish Church of St. Andrew's Auckland, being in a very dilapidated condition, it is desirable that some steps be taken at once with a view to its being repaired.
2. That a Committee be appointed to decide upon a plan for re-seating the Church; to procure estimates for the same; and to make arrangements for the carrying of such plan into effect.
3. That a subscription list be opened.

This was followed by a public meeting of the pew-holders and parishioners, convened by the churchwardens, and held in the vestry-room of the parish on the 29th September in the same year, when it was resolved that the old pews should be removed and the church re-pewed, in accordance with the plan supplied by Mr. Austin, architect. The contracts for the work were let in two parts—Mr. Edgar taking one-half the church and Mr. Nelson the other. These gentlemen so arranged their work as to interfere very little with the regular services, and in a very short time the present handsome and appropriate sittings took the place of the old dilapidated and inappropriate pews. Whilst the re-pewing of the church was proceeding, orders were also given for the pointing of the external walls of the building, the reparation of the stonework of several of the windows, and the re-glazing of others, so that the spirit of change and improvement, which had been so long dormant, seemed at length to be fully aroused.

At a vestry meeting, held in May, 1861, a letter was read from William Hodgson, Esq., to the minister and churchwardens, expressing his wish to present a pulpit and lectern to the church, which offer was accepted, and a minute entered recording the grateful sense of the meeting for this very handsome donation. The present pulpit was shortly afterwards erected, from a design by Mr. Austin, and since Mr. Hodgson's death a brass plate has been fixed in the interior recording the name of the donor.

The re-pewing of the interior of the church having been completed, the removal of the unsightly and unnecessary gallery came pretty much as a matter of course, and at a vestry meeting, held in 1862, its removal was unanimously agreed upon, the work being entrusted to Messrs. Nelson and Edgar. The space under the tower of the church was partitioned off by an unsightly brick screen and used as a coal-house, and it also contained the fires for the flues warming the church. In 1867, Mr. W. V. Thompson, architect, prepared plans for securing access to the fires from the outside of the church, and shortly afterwards this idea was successfully carried out, and that portion of the church under the tower was restored to its original state.

Since 1867, the Vicar and Churchwardens have been gradually carrying out such of the suggestions of the Architectural and Archæological Society of Durham and Northumberland, already referred to, as the funds at their disposal have permitted. Among these improvements are the restoration of two mouldings and the opening out of two of the windows in the porchway at the south entrance, which had for many years been blocked up. In the interior, the effigies of Pollard and Mrs. Bellasis have found a resting-place under the tower, in order to admit of two additional rows of seats in the chancel for the younger portion of the choir. Many of the windows have been filled with stained glass by private benefactors, as memorials of departed friends, and these additions have added very much to the beauty of the ancient edifice.

More recently, by the munificence of Mrs. Spencer, of Helmington Hall, that portion of the chancel within the altar rails has been laid with rich encaustic tiles, and a double lancet window on the northern side of the chancel has been opened out and filled with stained glass, as a memorial of that lady's deceased husband. Loving hands have also provided covers for the communion table and embellished some of the arches with texts, whilst curtains have been provided for the comfort of those who sit near the doors; and, upon the whole, the edifice in its present state is a credit not only to the parish but to the county.

At a vestry meeting, held in June, 1867, the churchwardens reported that the unused portion of the churchyard was being quickly filled up, and that an extension of ground for burial purposes was urgently required—the interments having increased to nearly 400 per annum. It was unanimously resolved to enlarge the churchyard by purchasing from the Messrs. Seymour the plot of freehold ground adjoining, containing from two to three acres, and the necessary powers were delegated to the churchwardens to carry out this scheme. In April, 1868, at a meeting of the select vestry, the churchwardens reported that the Messrs. Seymour had asked £700 per acre for the land in question, and that consequently any further attempt to purchase it on that basis was out of the question. The churchwardens therefore recommended other two sites for burial grounds, situate at a distance from the parish church, and they were instructed to make inquiries on the subject, and report to the parish meeting to be held on the following Whit-Tuesday.

Meanwhile, the churchwardens had been required, by a requisition from ten inhabitants, to call a meeting of the ratepayers, to consider the propriety of adopting the Burials Act in the parish, with a view to the establishment of a public cemetery. Accordingly, on the 2nd day of June, 1868, a public meeting was held in the vestry, and afterwards adjourned to St. Andrew's School-room, when it was proposed by Mr. Frederick Richardson, and seconded by Mr. Thomas Thornton, that a new burial ground should be provided for the parish under the "Burials (beyond Metropolis) Act." As soon as this proposition had been submitted to the meeting, the churchwardens submitted their plans, from which it appeared that the Messrs. Seymour were then willing to accept a reasonable sum for the piece of ground adjoining the churchyard, and the churchwardens proposed to raise, by subscription, a sum sufficient to purchase, enclose, and embellish it, and thus furnish the parish with a burial ground for many years to come free of expense. An amendment was thereupon proposed by Dr. Canney, and seconded by Mr. Edgar, as follows:—

That the offer made by the churchwardens to provide funds, from voluntary subscriptions, to purchase an additional burial ground for the parish, be accepted.

This amendment appeared to meet with the universal approbation of the meeting, and Mr. Richardson agreed to withdraw his proposition, which the meeting unanimously permitted, and the amendment was then put as a substantive motion and carried with the approval of all parties present.

The total cost of the addition to the ground amounted to £1,315 15s. 4d. To meet this outlay, the committee received, in subscriptions, the sum of £1,280 16s.; from the Highway Board, for land given to road, £35; and from fund in hand, from sale of ground in old churchyard, £5—making a total of £1,320 16s., which left a balance in the committee's hands of £5 0s. 8d. The ground has been enclosed with a substantial stone wall, that portion facing the highway being surmounted with iron pallsading. The quaint old entrance gates were taken down, and the stonework carefully rebuilt at the new entrance. The ground has been properly drained, laid out, and planted, and the boundary wall between the old and new churchyards removed. The result of these additions and alterations has been to thoroughly open out the view of the church; and when the various trees and shrubs, with which the grounds have been judiciously adorned, are brought to maturity, the approach to it from Bishop Auckland will be picturesque in the extreme.

## ST. ANN'S CHAPEL.

The exact date of the foundation of St. Ann's Chapel, like that of St. Andrew's, is not recorded. Raine says—"It owes its origin, in all probability, to the gathering together of the people under the walls of the Castle." Bishop Ruthall, writing to Wolsey, says—"For three hundred persons some day is but a small number, and of these days have I many, besides sixty or eighty beggars at the gate." Therefore, St. Ann's, no doubt, was intended as a "chapel of ease," for the purpose of preventing the overcrowding of the Bishop's own chapel, keeping the congregation more select, and providing accommodation for the old and infirm, and those who were unable to attend the Parish Church of St. Andrew's. Hutchinson says—"This chapel was of great antiquity, and dedicated to St. Anne, appertaining to the guild instituted in the Church of St. Andrew's, in which chapel the guild was held to the time of Edward VI."

In 1391, during Bishop Skirlaw's episcopate, William Foster,\* John Challoner, and others, "took of my Lord a piece of waste ground, at the east end of the Chapel of St. Anne (at that time called St. Anne's Green), fifty feet in breadth, and extending in length from the corner of the burial ground to the banks of the Wear, in order to enlarge the chapel and churchyard aforesaid." In 1424, a license from Cardinal Langley, recites that the inhabitants of North Auckland had rebuilt a chapel in honour of St. Anne, and he gives them permission to have in it masses and other services on holydays, limiting the attendance on Sundays to the sick and infirm, and, in other ways, providing against detriment to the mother Church. Again, from the Copyhold Book of 1452, we find the chapel was enlarged, the procurators taking of my Lord for that purpose a piece of ground ten ells in breadth, and twenty ells in length, in the Market-place.

From an old grant of this structure to the Governors of the Grammar School of King James, by Bishop Morton, in 1638, we learn that this place had become a ruin, and was not then used as a place for Divine worship, and that it had been in the possession of different laymen for some time. The old document runs thus :—

To all Christian people to whom these presents shall come, Thomas, by the grace of God, Bishop of Durham, sends greeting in the Lord for ever. Know ye that I, the aforesaid Thomas, Bishop, &c., for divers good causes and considerations me moving, have given, granted, enfeoffed, and confirmed, and by these presents do give, grant, enfeoff, and confirm, unto Lindley Wren, of Binchester, in the County of Durham, Esquire; William Darcy, of Witton-upon-Wear, in the County aforesaid, Esquire; Francis Wren, of Henknowle, in the County aforesaid, Gentleman; Richard Lylburn, of Thickleigh, in the County aforesaid, Gentleman; Anthony Trotter, of Bishop Auckland, in the County aforesaid, Gentleman; John Calverly, of the City of Durham, in the County aforesaid, Gentleman; Henry Bayles, Oswald Glover, and Richard Cornforth, of Bishop Auckland aforesaid, in the County aforesaid, Gentlemen, Governors of the Goods, Possessions, and Revenues of the Free Grammar School of King James, in the Town of North Auckland, otherwise Bishop Auckland, in the County of Durham, and their successors for ever, All that Ecclesiastical house now built, late the ruinous Chapel or Guild of St. Ann, Anglice, the Chapel or Guild of St. Ann, situate and standing in the Market-place of the Town of Bishop Auckland, otherwise North Auckland, in the County of Durham; and all those cottages to the same house adjoining, and the whole soil and foundation of the same house, with all profits, commodities, ways, and easements to the said chapel, formerly belonging and appertaining in as ample manner and form as Lord James, late King of England, granted the same Chapel or Guild (*inter alia*) to George Ward and Robert Morgan, by his letters patent, bearing date the 10th day of October, in the fifth year of his reign, and in the like ample manner and form as the said George Ward and Robert Morgan granted the aforesaid Chapel or Guild (*inter alia*) to John Richardson, of the City of

\* Copyh. B. 17 Skirlaw p. 39. Halm. x Aug. 1391. Will. Forster et al. cep &c. unam placeam de vast. Dni ad oriental capud capell. Sca. Anne &c. F. Dudley p. 12. 1476. Halm. xv. Jul. Demiga. De Christophoro Preston Aldermano Gilde Sca. Anne &c. i pecia terr. de vasto Dni jac ex parte occidentali de Seynt Anne Chare.

G. Sherwood 1488 xv Jul. x'roforus Preston Aldem. Gilde. S. Anno in ville de Aukland

Copyhold books d. p. 607. Hal. ap. Auckland 19 Oct. 1452. Dimisio de Rob. Felton et Rob. Chaloner procuratoribus capel. S. Anne pro quad. p'cell terre que cont latitud. x ulnas et in longitud xxviii uln. pro capella predicta soro burgi de Auckland, &c.

B. K. p. 89. Halm. ap. Auckland, &c. x Oct. 1508.—Ad hac cur. venit Rich. Hoton arm. Alderman. Guild. S. Anne in Auckland et cepit de Dno ij cotag. cum gardino &c. j toftum vastum &c. et un cot. cum gardino &c. manu dui He'nd eid. Ric'o Aldermano et succ. suis Aldermannis deo gilde injure &c.

Durham, Esquire, and George Walton, of the same place, Gentleman, lately deceased, by their indenture dated the 20th day of February, in the sixth year of the reign of our Lord King James, enrolled as of record in the Chancery at Westminster, and in as ample manner and form as the said John Richardson gave and granted the aforesaid Chapel or Guild to the said Reverend Father, his heirs and assigns, by his feoffment in writing, bearing date the third day of December, in the eleventh year of the reign of our Lord Charles, the now King, To have and to hold the aforesaid ecclesiastical house, or Ludum Literarium, and all other the premises with their appmts., unto the said Lindley Wren, William D'Arcy, Francis Wren, Richard Lilburn, Anthony Trotter, John Calverley, Henry Bayles, Oswald Glover, and Richard Cornforth, the governors of the goods, possessions, and reversions of the said free school, and their successors, to the proper use and behoof of the aforesaid Governors of the Goods, Possessions, and Revenues, of the said free school, and their successors for ever, to hold of our Lord King Charles, his heirs and successors, as of his manor of East Greenwich, in the County of Kent, by fealty only, in free and common socage, and not in capite or by knights' service, rendering therefore by the year to our said Lord King Charles, his heirs and successors, or to his Receiver General for the County of Durham, two solidi of legal money of England, at the Feasts of St. Michael the Archangel and the Annunciation of the Blessed Virgin Mary, by equal portions, for all other services and demands whatsoever, from thenceforth to be rendered or paid. And I, the aforesaid Bishop, and my heirs, all that the ecclesiastical house, or Ludum Literarium, and all other the premises by the above presents granted, with their appmts., to the aforesaid Lindley Wren, William D'Arcy, Francis Wren, Richard Lilburn, Anthony Trotter, John Calverley, Henry Bayles, Oswald Glover, and Richard Cornforth, the governors, &c., and their successors, against us and our heirs, will warrant and for ever defend by these presents. In testimony whereof I have to this my present writing placed my seal. Given at my Castle of Durham the 17th day of April, in the fourteenth year of the reign of our Sovereign Lord Charles, by the grace of God, of England, Scotland, France, and Ireland, King, Defender of the Faith, and in the year of our Lord 1638.

THO. L. S. DUNELM.

The chapel was again rebuilt, by subscription, during Bishop Egerton's time, in 1781; the ground floor being set apart for the Grammar School, and a Justice-room, in which the magistrates of those days held their courts. To the chapel itself was assigned an upper room.\* A few years after this, Bishop Barrington built a square tower at the west end, with decorated pinnacles, the lower part of which was converted into a market-house; the ancient "Cross," as already stated, having been previously pulled down.

These buildings were again removed in 1847, and the present chapel built upon their site, from a design by Mr. Salvin. We give the following from the minute book of St. Ann's respecting the last rebuilding:—

At a meeting of the inhabitants of Bishop Auckland, held in the Grammar School, on the 30th day of December, 1845, for the purpose of taking into consideration the means of increasing the accommodation in St. Ann's Chapel, it was resolved—

1. That in consequence of the great want of accommodation for the parishioners generally in St. Ann's Chapel, some immediate steps ought to be taken to remedy this inconvenience, and that the most effectual remedy for the purpose would be to enlarge, or to re-build and enlarge, the present chapel: the consent of the pew owners having been previously obtained for the removal of their pews, on the conditions stated in an agreement drawn up and signed by them, dated December 24th, 1845.
2. That, in order to effect in the most advantageous and convenient manner, the offer from the governors of the Grammar School, of the site of the present school-room, be accepted for the uses of the chapel; the offer having been made on the following conditions, viz.:—That a new site be purchased in some convenient locality, to be approved of by a committee of the governors appointed for that purpose, at a general meeting held by them on Wednesday, December 24th, 1845; and also that suitable and commodious buildings be erected thereon, and be conveyed to the said governors for the purposes of the school.
3. That a committee be appointed to carry out the foregoing resolutions, and that they have full power and authority, under the sanction of the Lord Bishop of Durham, to carry into execution such plan or plans for the proposed alterations in the chapel as they, or a majority of them, may deem necessary and most eligible. That the

\* At the rebuilding of St. Ann's, at the above date, the various pews and private sittings seem to have been appropriated to different individuals who had liberally subscribed to its restoration. In corroboration, we append the following from the minute book of that day:—"The pew in St. Ann's Chapel, in Bishop Auckland, marked No. 10, is, by the Chapel Committee, allotted and assigned to, and is the property of, Mrs. Wren, having paid the sum of six pounds and 15s., the price affixed to it by the said committee, as witness our hands this 21st day of June, 1783.

RA. BOWSER. A. SMITH. WILLM. EMM. WILLM. TODD.	H. HILDYARD. JOHN BACON. WILLM. BANKS."
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following gentlemen do form a committee, with power to add to their number, viz. :—Rev. J. P. Eden, Hon. and Rev. L. W. Denman, Messrs. Hodgson, Trotter, Peacock, Bowser, Canney, R. A. Douglas Gresley, W. Joplin, Maw, R. Joplin, Rev. R. Thompson, and Mr. Addison.

4. That a general subscription be forthwith entered into for the above purpose.
5. That after the claims of the pew owners have been satisfied with regard to their pews, the subscribers have a priority in the choice of seats or pews, in proportion to the amount of their subscriptions, paying a certain rent for the same during the time they occupy them.
6. That these resolutions, and all subsequent orders and resolutions of the committee relating to the proposed alterations of the chapel, be entered into a minute book provided for that purpose ; and that for the satisfaction of the pew owners, a correct plan of the present position of the pews, with their respective numbers, be drawn and entered into the same book, as a means of reference in the future distribution of pews.

It was also proposed by Mr. Trotter, and seconded by Mr. R. Joplin—

That a cordial vote of thanks be conveyed to the Bishop of Durham for his munificent donation of 500 guineas towards carrying out the above contemplated alteration of the chapel and Grammar School.

The following subscriptions towards the erection of the new chapel were entered immediately after the close of the meeting :—

	£	s.	d.		£	s.	d.
The Lord Bishop of Durham ...	325	0	0	Miss Fairless ... ..	10	10	0
Rev. J. P. Eden ... ..	50	0	0	J. Barber, Esq. ... ..	10	10	0
W. Hodgson, Esq. ... ..	50	0	0	G. Hodgson, Esq. ... ..	10	10	0
R. A. Douglas Gresley ... ..	25	0	0	G. Maw, Esq. ... ..	10	0	0
Wm. Trotter, Esq. ... ..	25	0	0	Mr. Wm. Thompson ... ..	5	5	0
Miss Hodgson ... ..	25	0	0	Mr. Wm. Edgar ... ..	5	5	0
Miss C. Fairless ... ..	20	0	0	Mrs. W. Trotter ... ..	5	0	0
Rev. J. W. Hick ... ..	10	0	0	Mr James Hutchinson ... ..	2	0	0
Hon. and Rev. L. W. Denman ...	10	0	0	Rev. John Cundill, Durham ...	2	0	0

At a meeting of the committee previously appointed, held on the 3rd of January, 1846, it was resolved that the secretary (Rev. J. P. Eden) should procure plans for the school and chapel, and that a general subscription be forthwith collected by the committee throughout the town. At an adjourned meeting held on the 31st, the building of a new market-house was taken into consideration, in lieu of the one existing at that time beneath the lower part of the tower of St. Ann's. It was also agreed that a market-house should be built according to a plan submitted by the late Mr. William Thompson.

At several subsequent meetings, held during the months of February and March following, arrangements were made for the purchase of a piece of land at Newgate-end for the erection of a new Grammar School. Plans for the building were prepared by the late Mr. W. Thompson, and the tenders of Mr. John Bainbridge, for the mason work, and Messrs. M. Braithwaite and Son for the joiner work, were accepted.

At a meeting of the committee, on the 21st day of March, 1846, several plans for the new chapel were examined, and it was agreed that, if possible, the tower of the old chapel should be preserved, and that a plan be prepared by Mr. William Thompson and submitted to the Archdeacon of Durham for his advice and opinion. At another meeting held on the 18th day of April, it was resolved that the plans prepared by Mr. Thompson, by the advice of Mr. Salvin, be adopted, and that Mr. Thompson be appointed architect and clerk of the works, and be further requested to prepare the specifications, as in agreement with the plans then selected by the committee. At a meeting held on the 13th day of June, 1846, it was resolved that the tender for the building of the new chapel, as sent in by Mr. Edgar, for the sum of £1,843 13s. 0d., be accepted.

The contractor for the building of the new chapel began to pull down the old building on Monday, June 22nd, 1846 ; the first stone of the new chapel was laid in July ; and it was consecrated and opened again for divine service by Edward Maltby, D.D., Lord Bishop of Durham, on Tuesday, the 22nd of February, 1848. The Rev. John Patrick Eden, M.A., was

then incumbent of St. Andrew's Auckland; and the Revs. Gilbert Innes Wallas, M.A., James Richards, B.A., and Thompson Thackray, B.A., were the curates.

At a meeting held on the 22nd of April, 1847, the accounts were laid before the meeting up to that date, from which it appeared that there would be a deficiency of £935 in the amount of funds required to complete the chapel; it was therefore agreed that the subscription list should be again opened, and the thanks of the meeting were also conveyed to the Bishop of Durham for a second munificent donation of 500 guineas towards making up the deficiency.

The present chapel consists of a nave, short side aisles, and a chancel, with a high pitched roof; and at the west end is a bell turret. The clerestories contain eight lancet windows, and there are three similar windows at the east end of the chapel. The facings of the windows are of polished stone. The internal arrangements are very convenient. The late Mr. William Thompson, architect, presented the pulpit, which is considered to be a very splendid piece of wood architecture. Two beautiful stained glass windows, manufactured by Mr. Lawson, of Newcastle, are placed in the west end of the chapel; and on which are emblazoned the arms of Bishops Crewe and Barrington. The cost was defrayed by a number of the masters and adult scholars educated at the Barrington School. The windows were finished on the 26th May, 1848, being the anniversary of Bishop Barrington's birth-day, and of the opening of the school.

In 1869, the structure again underwent both improvements and repairs, at a cost of £989 9s. 6d. The interior was re-seated and painted, the exterior new flagged and repaired, and flagging laid down outside the pallisading. This last restoration was brought about in some degree by a wish on the part of many parishioners for an increase of Church accommodation. It was proposed to erect a church in some suitable part of the suburbs of the town, and various meetings were held and liberal subscriptions promised in aid of the project. The scheme, however, did not meet with the approval of the Bishop of the Diocese, who, whilst fully recognising the necessity of some steps being taken towards that end, considered it would prove more to the advantage of the parish to form a new district,\* apart from the one then existing. The view taken by his Lordship, however, did not meet the wishes of the promoters, and they determined to leave some record of their exertions by restoring the chapel of St. Ann's. The following is a list of the principal subscribers:—

	£	s.	d.		£	s.	d.
The Lord Bishop of Durham ...	50	0	0	Mrs. Trotter ... ..	20	0	0
The Earl of Eldon ... ..	20	0	0	Mrs. W. D. Trotter ... ..	20	0	0
Rev. G. H. Wilkinson ... ..	50	0	0	Mrs. Wilkinson, Wear-terrace ...	20	0	0
Ecclesiastical Commissioners ...	50	0	0	Mr. R. Nelson .. .. .	15	0	0
Mr. George Canney ... ..	50	0	0	Mr. Joseph Vaughan .. ..	10	10	0
Mr. W. D. Trotter ... ..	50	0	0	Mr. J. W. Pease, M.P. ... ..	10	0	0
Mr. R. Bowser ... ..	25	0	0	Mr. W. V. Thompson... ..	10	0	0
Mr. John Proud... ..	25	0	0	Mrs. Etherington ... ..	10	0	0
Mrs. Joplin... ..	25	0	0	Mr. Matthew Bell .. ..	10	0	0
Mr. James Thompson ... ..	25	0	0	Mr. Wm. Johnson ... ..	10	0	0
Mr. Wm. Edgar... ..	20	0	0	Mr. Thomas Labron ... ..	10	0	0
Mr. Walker Gibson ... ..	20	0	0	Miss J. E. Morgan ... ..	10	0	0
Mr. R. A. D. Gresley... ..	20	0	0	Rev. W. G. and Mr. Wrightson...	10	0	0
Mr. Wm. Hodgson ... ..	20	0	0	Church Offertory on Re-opening...	46	0	0
Mr. J. Jobson ... ..	20	0	0				

The velvet cover for the communion table, and the cushions and carpeting for the chancel, were presented by Mrs. Spencer, of Helmington Hall.

\* The formation of a new district has now become an accomplished fact, and bears the name of St. Peter's Auckland. The following are its boundaries:—From Blue-row Railway crossing along South Church-lane to its junction with Newgate-street, thence to the corner of Tenter's-street and through that to Gibbon-street; up Edward-street to Etherley-lane, to the top of Fairless-street, down that street to the occupation road in front of Clarence Gardens, and so in a line to the further side of the Railway; and following its southern side to the starting point. The appointment of the first vicar is vested in the Crown, and the Queen in Council has just appointed the Rev. Mr. Holland as the first holder of the cure.



The Faculty for the last restoration of St. Ann's bears date November 9th, 1867. Partly on account of the quaintness of the document, and partly because of the information it contains with regard to the pews, we give it *in extenso* :—

CHARLES, by Divine Providence, Lord Bishop of Durham—To our well beloved in Christ, The Reverend George Howard Wilkinson, Clerk, Master of Arts, Incumbent of the parish of Saint Andrew Auckland, in the County and Diocese of Durham, and Richard Bowser, John Proud, and Thomas Marley, Churchwardens of the said parish : WHEREAS it hath been represented unto us, by and on the behalf of the said Incumbent, Churchwardens, Gentlemen of the Twenty-four, and others, Parishioners and Inhabitants of the said parish, in and by a petition by them subscribed, and to us delivered : THAT the Pews in the chapel of Saint Ann's, in the Parish of Saint Andrew Auckland, are unsightly and inconvenient : That, by re-pewing the chapel in a more modern style, the internal appearance thereof would be much improved, the Worshipers seated much more comfortably, and the edifice rendered more available for the general body of Parishioners : That the internal parts of the chapel are also in great need of repair : That at a meeting of the Churchwardens, Gentlemen of the twenty-four, and others, Parishioners of the said parish, holden in the Vestry Room of the said church, on the Twentieth day of August, One thousand eight hundred and sixty-seven, duly convened for the purpose (among other things) of considering plans and specifications prepared by Mr. William Vickers Thompson for re-seating and repairing the said chapel, the following resolutions were passed : First, that this meeting approves of and consents to the re-seating of the said chapel according to such plans and specifications ; Second, that the minister and churchwardens take the customary steps for obtaining the Faculty necessary for the above purpose ; That there are at present Seven hundred and twenty-one sittings in the said chapel, Four hundred and forty-four of which are free ; but, according to the plans for re-pewing the said chapel, there will not be less than Seven hundred and thirty-six sittings, Four hundred and fifty-nine of which will be free ; and a License or Faculty was prayed to, committed, and granted to the said George Howard Wilkinson, Incumbent, Richard Bowser, John Proud, and Thomas Marley, Churchwardens (and to the Incumbent and churchwardens of the said parish for the time being), in the manner, and to and for all and singular the intents and purposes herein mentioned and set forth, and according to the plans and specifications now remaining and being in the Registry of our Consistory Court of Durham : AND WHEREAS The Reverend John Cundill, Bachelor in Divinity, Surrogate lawfully appointed of the Right Honorable Thomas Emerson Headlam, Master of Arts, and one of her Majesty's Counsel learned in the law, Vicar-General and Official Principal lawfully constituted, rightly and duly proceeding at the Petition of the Proctor of the said George Howard Wilkinson, Richard Bowser, John Proud, and Thomas Marley, DID DECREE all and singular the Parishioners and Inhabitants of the said parish in special, and all others in general, having, or pretending to have, any right, title, or interest in the premises, to be cited to appear before our said Vicar-General and Official Principal, his Surrogate, or some other competent Judge in that behalf, in our Consistory Court, within the Cathedral Church of Durham, on a competent day and time appointed, and now past, to shew good and sufficient cause concludent in law if they, or any of them, had, or knew any, why a License or Faculty should not be committed and granted to the said George Howard Wilkinson, Richard Bowser, John Proud, and Thomas Marley (and to the Incumbent and churchwardens of the said parish for the time being), in the manner and to the effect, and for all and singular the intents and purposes hereinafter mentioned, with intimation that if none of them should appear at such time and place, or appearing, should not shew good and sufficient cause concludent in law to the contrary, our Vicar-General and Official Principal aforesaid, his Surrogate, or some other competent Judge in that behalf, did intend and would proceed to the committing and granting of such License or Faculty : AND WHEREAS The Reverend John Bacchus Dykes, Clerk, Master of Arts, Surrogate, lawfully appointed as aforesaid, rightly and duly proceeding upon the due execution and return of the said citation, with intimation, and after calling all persons, as well in special as in general, thereby cited and intimated as aforesaid, and none of them appearing, Did pronounce them to be in contempt, and in pain of such their contumacy, DID DECREE a License or Faculty to the said George Howard Wilkinson, Richard Bowser, John Proud, and Thomas Marley (and to the Incumbent and churchwardens of the said parish for the time being), in the manner and form and to the effect and purport, and for all and singular the purposes hereinafter mentioned, as in and by the proceedings thereupon had and now remaining in the Registry of our said Court, reference being thereunto had, will fully appear : WE, THEREFORE, the Bishop aforesaid, well weighing and considering the premises, by virtue of our authority ordinary and Episcopal, by these presents ratify and confirm all and whatsoever the said Surrogates of our said Vicar-General and Official Principal have done, or caused to be done, in and about the premises, and so far as by the Ecclesiastical Laws of this Realm and the Temporal Laws of the same we can or may, we do, in pursuance of the said decree, Give and grant unto you, the said George Howard Wilkinson, Incumbent, Richard Bowser, John Proud, and Thomas Marley, Churchwardens (and to the Incumbent and churchwardens of the said parish for the time being), our License or Faculty, to authorize and empower, and by the same We do give full power and authority to you, or the major part of you, for the time being, to direct and superintend the said proposed restoration and re-seating of the said chapel—that is to say, to re-lay and repair portions of the chapel drains, to flag the area between the chapel and the rails, and form a stone channel to take off the day water, to take off such parts of the plaster in the chapel where necessary, and wash with sand and water and re-paint such portions of the internal parts of the building as necessary, to repair the roof after inserting ventilating Dormers, to remove all the pews and erect new

ones, and make good the floor where necessary, to renew the Gas fittings, to repair the Gallery, and generally to repair the chapel, all conformably to the said plans and specifications; and when the said restoration and re-seating of the said chapel is completed, to re-allot the pews or stalls and seats coloured yellow on the plan annexed to the plans hereinbefore referred to, to the parties entitled thereto, and whose names are written on the said plan, the churchwardens for the time being retaining the pews or stalls and seats coloured Lake on the said plan for allotment to, or for the use of, the Parishioners and Inhabitants of the said parish for the time being, and to keep the remainder of the said pews or stalls and seats coloured Blue on the said plan, consisting of four hundred and fifty-nine sittings, free: AND ALSO to sell such of the materials of the said chapel as cannot be used in making the proposed alterations, the proceeds arising from such sale to be appropriated towards the expenses attendant upon such alterations: AND ALSO to remove so much of the soil from the inside and outside of the said chapel as may be needful in carrying the said plans into effect: AND FURTHER, to authorize and empower the said George Howard Wilkinson, Richard Bowser, John Proud, and Thomas Marley, or the major part of them for the time being, as aforesaid, to do all other Acts and to provide all things that shall be requisite and necessary for effectually making and carrying out the alterations above mentioned, and for fitting up and completing the said chapel and making the same in every respect suitable, convenient, and proper for the celebration and performance of Divine Service therein: AND WE DO peremptorily enjoin you, the said George Howard Wilkinson, Richard Bowser, John Proud, and Thomas Marley (and the Incumbent and churchwardens of the said parish for the time being), as aforesaid, to certify and report to our said Vicar-General and Official Principal, his Surrogate, or some other competent Judge in that behalf, all and every the proceedings to be had and done in the said business, by virtue of this our License or Faculty, when the same shall have been fully executed, or whenever you shall be thereunto lawfully called, that he or they may proceed forthwith therein, and may declare, pronounce, and decree what to him or them shall seem expedient, just, or lawful in that behalf: IN TESTIMONY whereof We have caused the seal of our said Consistory Court of Durham to be affixed to these presents, this ninth day of November, in the year of our Lord One thousand eight hundred and sixty-seven.

EXTRACTED by

THOS. JONES, Proctor.

JOSEPH DAVISON,

Depy. Regr.

The living of St. Ann's is a perpetual curacy (not in charge), in the patronage of the Bishop of Durham, and incumbency of the Rev. H. A. Mitton, vicar of St. Andrew's. The registers are included with those of St. Andrew's Auckland.



## THE GRAMMAR SCHOOL.

To write on education and educational endowments, although both form at the present time rather tempting subjects, is a critical matter. They belong, speaking strictly, to the political economist rather than the historian, and we must, therefore, be content with merely stating that the necessity for the education of the masses is no new fledged notion or emanation of modern times. We can scarcely go into any village or town of importance in this locality, without finding endowments for educational purposes; for our forefathers seem to have had an idea that in education was to be found a remedy for many of the evils, both social and domestic, with which society was afflicted. That ignorance and crime are twin brothers and go hand in hand, our criminal records every succeeding year proves more clearly. The human mind is like a piece of uncultivated ground, and if the seeds of a good education are not sown in it during the early stages of its existence, it becomes rank with weeds and like a wilderness, productive of things not only hurtful to itself, but to the community at large. However men may differ respecting the method by which the problem of education may be solved, or by what means the mass of ignorance existing in this our country may be best reached, or with what kind or quantity of theological dogma that education ought to be served up, yet all must agree that it is only by cultivating and strengthening the more noble faculties of man's nature, until they gain a predominance over those of his more gross and animal ones, and society at large becomes permeated and leavened, as it were, by intellectual culture, that the great desideratum can be obtained. The mind requires food as well as the body, and just as the original constitution of the body may be strengthened and improved by the aliment supplied to it, so may the mind be strengthened and improved by the mental food by which it is fed and nourished. Pope has very justly said—

'Tis education forms the common mind,  
Just as the twig is bent the tree's inclined;

And though it may not be in the power of the schoolmaster to infuse into his pupils the genius of a Shakespeare, or the great moral principles of an "Admirable" Crichton, yet the most dull and obtuse, if brought within the range of intellectual culture, will feel its elevating influence and partake in some degree of the increase of its wealth; for, unlike the distribution of riches of a more sordid kind, each may become proportionably richer, and not as in the case of the baser metal, at the corresponding poverty of the other. But the education of the masses is a work which can only be brought about gradually, and will prove a task for our teachers and legislators for many years to come.

We may here remark, with respect to our educational endowments, that had Government inserted a clause in their Bill, empowering school boards to investigate and inquire into them, we fear it would have led to discoveries not very creditable to those into whose hands they have been entrusted; and we have no doubt, had these endowments been judiciously administered, their revenues, at the present time, would have proved amply sufficient to have defrayed the cost of educating every poor man's child in the parish. Their history forms by no means a pleasing retrospect, their management having drifted into the possession of those who, careless of their trust, have allowed the revenues to be oft misapplied, and directed into channels for which they were never intended by their original donors. The Grammar School of Bishop Auckland, in some respects, seems to form no exception to this general state of things.

King James I., by his letters patent under the privy seal, dated, at Westminster, the 7th December, 1604, in the second year of his reign, at the petition of Ann Swyfte, of the City of Durham, widow of Robert Swyfte, founded a Grammar School at Bishop Auckland, to be called

"The Free Grammar School of King James;" to have a head master and usher, and twelve governors for managing the revenues of the school. He thereby nominated the Right Noble Ralph Eure, Knight; Lord Eure; Cuthbert Pepper, Knight; Henry Belasys, Knight; Thomas Calverly, Esquire; Richard Frevyle, Ralph Butler, Thomas Lever, Stephen Hegge, Anthony Trotter, Thomas Kynge, gentlemen; Henry Bayles and Roger Bradley, the first governors, and made them and their successors a body corporate and politic, by the name of "The Governors of the Goods, Possessions, and Revenues of the Free Grammar School of King James, within the Village of North Auckland, otherwise Bishop Auckland, in the County of Durham;" and "that they should have a common seal, and be capable in law to take lands and other possessions, demise and assign the same, and to sue and be impleaded in all courts of law, with power for them, or the major part, to elect new governors on the death or removal from time to time, being persons of good name and fame, dwelling within the parish aforesaid, and to appoint a head master, who should be a Master or Bachelor of Arts, and also an usher, and so in succession, when any vacancy might happen by death, relinquishing, departing, displacing, or removing of the master or usher; and the Governors were empowered to have, perceive, receive, and possess to them and their successors for ever, for the perpetual sustenance and maintenance of the school, the manors, messuages, lands, tenements, meadows, pastures, feedings, woods, underwoods, rents, reversions, services, and other hereditaments, of the said Ann Swyfte, so that they may not exceed the clear yearly value of £10; and of the King, his heirs, or successors, or any other person or persons whomsoever, besides the said Ann Swyfte, so that they may not exceed the yearly value of twenty marks."

By deed poll, bearing the date 12th April, 1605, the above-named Ann Swyfte granted to the Governors of the Free Grammar School in Bishop Auckland an annual rent of £10, which she had purchased of Ralph Madison, issuing out of the grange or tenement called "Ellergill," in the parish of Stanhope, and all the messuages, lands, and tenements of the said Ralph Madison, in Ellergill, payable at the Feast of St. Martin the Bishop, in winter. The Governors were thereby empowered, with the assent of the Bishop of Durham for the time being, to make statutes, or ordinances in writing; and it was directed that all the profits of the endowment should for ever be applied to the maintenance of the master, usher, and scholars of the said school, and not otherwise.

By indenture, bearing date 17th April, 1605, between Ralph Madison of the one part, and the Governors of the other part, reciting, that by deed, dated 10th April preceding, he had granted to Ann Swyfte an annuity of £10, which the said Ann Swyfte had granted to the Governors by the deed of the 12th April above-mentioned. He confirmed the same to the said Governors, and further granted to the said Governors another annuity of £6, issuing out of the same premises, payable on the same day, and gave them a power of distress in case of non-payment.

By deed poll, bearing date 17th April, 1638, Thomas Morton, Bishop of Durham, granted to Lindley Wren and others, governors of the Free Grammar School, and their successors, the school-house lately built near the chapel or guild of St. Ann, situate in the Market-place at Bishop Auckland, and the cottages adjoining the said house, with the appurtenances, for the use of the said school, paying to the King, or to the Receiver-General for the County of Durham, 2s.

By court roll, bearing date 15th October, in the 22nd Jac. I., the Lord of the Manor of Bishop Auckland granted a parcel of waste land, containing eight acres, called "West Mylne Batts," lying in or near the town of Bishop Auckland, to Richard Richardson, and his sequels in right, at a rent of 4s., and by surrender, bearing date 11th October, 15 Car. II., Richard Richardson conveyed the same to Lindley Wren, Robert Eden, Francis Wren, Richard Lilburn, John Wilkinson, Henry Bayles, and Richard Cornforth, and their sequels in right.

At a Court, held 2nd March, 1770, Farrer Wren, described as great nephew and heir of Francis Wren, who survived the other trustees above named, was admitted tenant to these premises.

At a Court\* held for the Manor of Bondgate, in Auckland, 11th of October, 3rd Car. I., Lindley Wren, Esquire, Francis Wren, Joseph Cradock, Henry Bayles, and Oswald Glover, governors of the school of Bishop Auckland, by special mandate of Richard Neile, Bishop of Durham, were admitted to thirty acres of land, upon the waste called "Carr Nook," adjoining Escomb Carr on the east, and upon the park of William Lord Eure on the north and west, for the use and augmentation of the stipend of the master of the said school, and it was provided that the said lands should not be alienated or granted to any other use.

At a Court held for the said manor, 20th April, 16 Car. I., Sir William D'Arcy was admitted to the above premises on the surrender of Lindley Wren, Henry Bayles, and Oswald Glover. Thus we find what would have proved the most valuable endowment becomes merged in the adjoining estate of a governor then resident at Witton Castle, as on this piece of ground now stands the Witton Park Ironworks

From a report of the "Commissioners for Inquiring concerning Charities," instituted by Government in the year 1825, we extract the following, illustrative of the position and state of the school at that period :—

The school property consists of 1st—The yearly rent-charge of £16, granted to the Governors in 1605, which is now paid by Thomas and Anthony Walton, of Ellergill, in the parish of Stanhope, the owners of the property charged. 2nd—Eight acres of copyhold land, situate at West Mill Batts, in the township of Bondgate, which is let by the Schoolmaster, with the permission of the Governors, at a yearly rent of £21. The Schoolmaster, also, receives annually 15s., charged upon land, in the township of Bondgate, by the will of William Wall, bearing date 22nd September, 1679.

The present master, the Rev. Robert Thompson, was appointed by the Governors in 1814. In respect of the income above mentioned, no children are taught free; but all the children of the parish, who are able to read, are admitted and instructed upon the terms prescribed by an entry in the minute book of the Governors, dated 10th October, 1805, viz. :—on the payment of 7s. 6d. a quarter for reading English, writing, and accounts, and 10s. 6d. for the classics. For boys not belonging to the parish, the master is at liberty to make his own charge. There are, on an average, fifty-five boys in the school, about ten of whom are generally receiving instruction in the classics. There is an usher appointed and paid by the master.

At the time of our inquiry, there were no scholars who did not belong to the parish.

The following are the present governors; there are two vacancies :—The Earl of Eldon, Sir Robert Eden, Baronet, Rev. Henry Hildyard, Robert Eden Duncombe Shafto, Esq., John Trotter, Esq., Richard Bowser, Esq., Robert Surtees, Esq., Thomas Henry Faber, Esq., Rev. Robert Spencer, William Hodgson, Esq.

It would appear, from previous records, that the old school-house, built or appropriated by Bishop Morton near the chapel of St. Ann (or, as Hutchinson has it, the old chapel itself, which he set apart for that purpose), was pulled down in 1781, when the chapel of St. Ann was again rebuilt, and a portion of it was again devoted to the Grammar School of King James, and at the time when the above-noticed Commission visited the school it was held in that place. A residence for the master, with a garden attached, on the south side of the Market-place was presented by Bishop Barrington about the same time.

In 1847, when St. Ann's Chapel was again rebuilt, a building was erected for the especial use of the Grammar School at the south end of Newgate-street. This was sold to the governors of Edward Walton's charity, at the request of several of the inhabitants, who presented the following memorial to the governors of the Grammar School :—

TO THE GOVERNORS OF KING JAMES' BISHOP AUCKLAND GRAMMAR SCHOOL.

The memorial of the under-mentioned inhabitants of Bishop Auckland sheweth :—That the memorialists beg respectfully to represent to the Governors that the present school is built in a situation in many respects objectionable, the site being on a low level, in a narrow street, and, even now, undesirably enclosed by other buildings; and that if

\* *Halmot Rev'di p'ris in x°. Richi E'pi Dunelm. tent. apud Auckland Epi n°. die Octobris A'o R'ni Carol &c. tertio, coram Will'o Smith, ar. senescalco.*

BONDGATE, IN AUCKLAND.—*Ad hanc cur. ven. Lindleus Wren ar. Franciscus Wren ar. Josephus Cradock gen. Henricus Bayles gen. et Oswald Glover Gubernat'es scholæ de Auckland Epi. Et per special mandat Dni Richi Epi Dunelm. ceper. de vasto Dni Trigint. acras terræ super de vasto vocat. le Carr Nook adjacen super Escomb Carr ex parte oriental. et sup. parvum Willi d'ni Ewre ex partibus Boreal. et occidental He'nd &c. et sequel. suis in jure pro usu et augmentatione stipendij M'ri scholæ de Auckland preb. Reddent. &c. 5s. proviso q'd pred. parcell. terre non alien. nec convertet. ad aliam usum sed remaneat ad usum pred. imperpetuum.*

the adjoining property, at present unbuilt on, should be covered with buildings, as there is every probability will be the case in a few years, the school premises will be quite enclosed on the west and only open side at present. That from the changes in property which have been made since the school was built on the present site, it is now in the immediate vicinity of two public-houses; in a neighbourhood, too, where (on the completion of the new railway, which is within a few yards' distance), there will be so great an increase of population and traffic that the situation will, from the noise and concourse of people, be still more undesirable as a public school.

The memorialists, therefore, pray the Governors to take these circumstances into consideration, and beg to suggest the expediency of the Governors disposing of the present school, and building a new school upon a more eligible site.

L. P. BOOTH.	JOHN ARMSTRONG.
HENRY TUKE.	GEORGE MARLEY.
THOMAS WILKINSON.	THOMAS MARLEY.
WILLIAM EDGAR.	MARTHA MORGAN.
ROBERT W. HINES.	MARY FELL.
ROBERT LONGSTAFF.	MARGARET THOMPSON.
ROBERT W. SCOTT.	JAMES ROBSON.

The result of the above petition was the selling of the school-house just previously built, along with the house given by Bishop Barrington in the Market-place, and the building of the present school and residence for the master.

With respect to the position of the school of late years, if we may judge from its past history, it seems to have fallen far short of that which it held as an educational establishment during the early part of the present century. At that time, many men\* who have distinguished themselves in connection with the literature and science of their country received the first rudiments of their education within its walls, and several free scholars became ushers and schoolmasters, and some took holy orders and became clergymen of the Church of England.†

From what we have been able to gather from its past history, this munificent endowment seems to have suffered most (and more especially in modern times) from the apathy and indifference of its governors. The charter is very explicit, and says distinctly, "that when, and as often as it shall happen that any of the aforesaid governors shall die, or from the office of governor for any reasonable cause shall be expelled, that then, and so often as it shall happen, it shall be lawful for the others of them, the surviving or continuing governors and their successors, or the major part of them, to elect and nominate another person or other fit persons of good name and fame, residing and dwelling in the aforesaid parish, and of the full age of twenty-one years, to supply the place or places of such governor or governors so dying or expelled, and this from time to time as the case shall so happen."

This charter seems to have been violated from the earliest date of its existence to the present time. Thirty-seven years after King James granted the patent of its foundation we find the number of governors had dwindled down to five; thirteen years later we find them only three; and those three, in the face of Bishop Neil's stipulation against parting with the land at "Escomb Carr Nook," and without any recorded consideration, transferred these thirty acres to Sir William D'Arcy. And coming down to more modern times, by a surrender in 1815, we find governors living at Stokesley, in Yorkshire; Killingworth, in Northumberland; at Haughton; at Windlestone; at Whitworth; and at Redworth. With their present number and names we are, however, unacquainted; but we fear that the last move made by them with respect to the rebuilding of

\* One of the most noted scholars of the Grammar School is Sir William Armstrong, who received part of the early rudiments of his education at that school; and of whom a very characteristic anecdote is told of an incident which happened during his residence in Auckland. He lived as a boarder with the Master (the Rev. R. Thompson), in the house belonging to the school, on the south side of the Market-place, at the opposite side of which resided an old woman, in an ancient-looking house belonging to the late Mr. Robert Nelson. One day it was discovered that all the panes in the old woman's window had got very mysteriously cracked; and, a sharp look-out having been kept, it was discovered that Master Armstrong had already begun that practice which, in after years, was to render his name famous throughout the whole world. He had a cross-bow, and used as his projectiles pipe-shanks, which he used to fire point-blank from his bed-room window at that of the old woman's. A complaint was made against the young artilleryman, and the *amende honourable* followed, as a matter of course. The old woman pocketed the coin, but forgot to repair the windows, greatly to the chagrin of the landlord, who used frequently to tell the anecdote; but it was more to illustrate the sharp practice of the old woman, than the gun practice of Master Armstrong.

† F. W. Faber, better known in latter times as Father Faber (founder of the Oratory of St. Philip Neri, Brompton), was, also, a Grammar School scholar. A brief memoir of him will be found in subsequent pages of this book.

the school has scarcely been to the advantage of the institution. What they may have gained in situation has been negatived by exchanging a school measuring 121 feet by 34, for a room about 18 feet square.

The school, however, under the management of the present master, Mr. E. K. Limölan, is showing signs of a new life, and with a judicious carrying out of the original intention of the donors (which ought to be the principal object aimed at by those in trust), it may become a great boon, and play an important part in the education of the rising generation of the town and district.

The importance of the following document, it being a transcript of the original charter of the Grammar School of King James, is a sufficient apology for its insertion here in full. As the resources of the country are about to be taxed for the education of the masses, it behoves every individual to use to the utmost the power he possesses to see that these rich endowments, with which this county abounds, are applied to the purpose for which their original founders intended them; for, though they are left in the hands of certain trustees, yet they are to all intents and purposes the property of the public; and any documents or other matter calculated to throw a light upon their history, either past or present, ought to be carefully preserved, and placed in the hands of those for whose especial benefit they were intended, as they are the most likely parties to look after the judicious application of their funds :—

James (by the grace of God), of England, Scotland, France, and Ireland, King Defender of the Faith, &c. To all to whom these presents shall come, greeting. Whereas, Ann Swyfte, of the City of Durham, widow, late wife of Robert Swyfte, of the aforesaid city, deceased, hath most humbly beseeched us that we would deign to found and establish, within the Town of North Auckland, otherwise called Bishop Auckland, in the County of Durham, a Grammar School for the good education and instruction of the boys and young people of the same town, and of those dwelling and sojourning in there, the vicinity, or adjacent parts. Know ye that we to this pious petition willingly assenting, of our special grace and for promoting true learning, and of our own inclination, have willed, ordained, and granted, and by these presents for us our heirs and successors do will, ordain, and grant, that *de cetero* there shall be one Grammar School in the Town of North Auckland, otherwise Bishop Auckland aforesaid, in the said County of Durham, for the education, teaching, and instruction of all and every the young people in the Rules of Grammar, and other fruitful knowledge, for ever, which shall be called the Free Grammar School of King James, in the Town of North Auckland, in our said County of Durham. And such school we, by the name of the Free Grammar School of King James, in the Town of North Auckland, otherwise Bishop Auckland, in the County of Durham, do erect, create, found, and establish by these presents, and that such school shall consist of one teacher, or master, and one underteacher, or usher, and of boys and young people, there by the same master and usher to be taught and instructed according to the rules in these presents declared; and that our intention might take the better effect, and that the messuages, lands, tenements, rents, reversions, reventions, hereditaments, annuities, goods and chattels, and other profits, for the sustaining and maintenance of the same school, of the master or teacher, usher, and scholars of the same school, should be granted, assigned, and appointed either to their use, or to the use of some one or other, or others of them.

We will, grant, and ordain, for us, our heirs, and successors, that *de cetero* there shall be twelve discreet and honest men according to the rules in these our letters patent as below to be content, and declared nominated and appointed, who shall be called Latine Gubernatores Bonorum Possessionum et Reventionum Liberæ Scholæ Grammaticalis Jacobi Regis infra, Villam de North Auckland, alias Bishop Auckland, in Comit Dunelm, et Anglice, the governors of the goods, possessions, and reventions of the Free Grammar School of King James, within the Town of North Auckland, otherwise Bishop Auckland, in the County of Durham. That the aforesaid employment and offices may be well and faithfully executed and fulfilled, we have elected, nominated, appointed, and constituted, and by these presents for us, our heirs, and successors, do appoint, elect, nominate, and constitute our well-beloved (*dilectum nobis prænobilem virum*) Radulph Eure, Knight; Lord of Eure; Cuthbert Pepper, Knight; Henry Bellasis, Knight; Thomas Calverly, Esquire; Richard Frevyle, Radulph Butler, Thomas Lever, Stephen Hegge, Anthony Trotter, Thomas King, Gentlemen; Henry Bayles, and Roger Bradley, to undertake and be the first and modern Governors of the goods, possessions, and reventions of the Free Grammar School of King James, in the Town of North Auckland, otherwise Bishop Auckland, in the County of Durham, and of our especial grace and for the promoting of true learning, and of our own inclination we have further willed, granted, ordained, and established, and by these presents, for us, our heirs, and successors do will, grant, ordain, and establish that the aforesaid governors of the goods, possessions, and reventions of the said Free Grammar School of King James, in the town of North Auckland, otherwise Bishop Auckland, in the county of Durham, and their successors shall be for ever one body corporate and politic, in fact and in name, by the name of the governors of the goods, possessions, and reventions of the Free Grammar School of King James, in the town of North Auckland, otherwise Bishop



Auckland, in the County of Durham, and these their successors by name of governors of the goods, possessions, and reventions of the Free Grammar School of King James, in the Town of North Auckland, otherwise Bishop Auckland, in the County of Durham, we incorporate, as one body corporate and politic, by the same name to endure for ever. And really and fully for us, our heirs and successors, we erect, create, ordain, make, constitute, and establish by these presents, that, by the same name of governors of the goods, possessions, and reventions of the Free Grammar School of King James, in the Town of North Auckland, otherwise Bishop Auckland, in the County of Durham, they may be known, called, and named, and have perpetual succession. And we further will and ordain, and by these presents for us, our heirs, and successors, grant to the aforesaid governors of the goods, possessions, and reventions of the Free Grammar School of King James, in the Town of North Auckland, otherwise Bishop Auckland, in the County of Durham, and to their successors, that they *de cetero* have for ever one common seal for transacting their business concerning the Free Grammar School aforesaid, according to the tenor and true meaning of these our letters patent; and it is ordered that it may be lawful for them and their successors, at their discretion, to destroy, alter, and renew such seal, and that they and their successors, by the name of governors of the goods, possessions, and reventions of the Free Grammar School of King James, in the Town of North Auckland, otherwise Bishop Auckland, in the County of Durham, shall be persons fit, apt, and capable in law to hold, demand, and receive the manors, lands, tenements, meadows, pastures, feedings, reversions, services, reventions, possessions, annuities, and hereditaments, and also the goods and chattels whatsoever to them and their successors, of such persons, and of such annual value, and in such manner and form as in these our letters patent is afterwards mentioned and contained. And, also, to give, grant, release, and assign the same manors, lands, tenements, and hereditaments, and to do and perform all and singular other acts and deeds in the aforesaid name, and that by the same name of governors of the goods, possessions, and reventions of the Free Grammar School of King James, in the Town of North Auckland, otherwise Bishop Auckland, in the County of Durham, it shall and may be lawful for them to plead and be impleaded, to answer and be answered unto, to defend and be defended in whatsoever courts and places, and before whatsoever judges, justiciaries, and whatsoever other persons and officers of us, our heirs and successors, in all and singular actions, suits, complaints, causes, matters, and demands whatsoever, of whatsoever kind, nature, condition, or sort they may be, in the same manner and form as others of the liege subjects of this our Kingdom, being persons fit and capable in law to plead and be impleaded, to answer and be answered unto, to defend and be defended, and that it shall and may be lawful for them to have, receive, ask for, possess, give, grant, and release.

And we further will, and by these presents for us, our heirs and successors, grant that when, and as often as it shall happen, that any of the aforesaid modern governors shall die, or from the office of governor for any reasonable cause be expelled, that then, and so often as it shall so happen, it shall be lawful for the others of the then surviving, or continuing governors, and their successors, or the major part of them, to elect and nominate another person, or other fit persons whatsoever of good name and fame, residing and dwelling in the aforesaid parish, and of the full age of twenty-one years, to supply the place or places of such governor or governors so dying or expelled, and this from time to time, as the case shall so happen. And we further of our more ample special favour, and for promoting true learning, and of our own inclination, do grant to the aforesaid governors of the goods, possessions, and reventions of the Free Grammar School of King James, in the Town of North Auckland, otherwise Bishop Auckland, in the County of Durham, and to their successors, that they, or the major part of them, may and shall have full power and authority to elect, nominate, and prefer one honest, learned, and discreet man, who shall be a Master of Arts, or at least a Bachelor of Arts, to be hereafter the first and modern master and teacher of the same school, and one other learned, honest, and discreet man, to be hereafter the first and modern usher or underteacher of the same school, to continue in the aforesaid offices and places during the pleasure of the governors, or the major part of them, and to teach and instruct the scholars of the same school in the Latin and Greek languages. And if it shall so happen that the master or usher of the said Free Grammar School, or either of them, so preferred, nominated, and chosen, shall die, or shall leave the aforesaid school, or place or places of master or usher of the said Free Grammar School, or for any just cause be removed or expelled, that always for ever hereafter, and so often as such case shall come to pass, the aforesaid governors of the goods, possessions, and reventions of the Free Grammar School of King James, in the Town of North Auckland, otherwise Bishop Auckland, in the County of Durham, and their successors, or the major part of them, shall and may have full power and authority to chuse, nominate, and prefer another honest, learned, and discreet man, being a Master of Arts, or at least a Bachelor of Arts, to be hereafter the master or teacher of the same school, and another honest, learned, and discreet man, to be hereafter the usher of that school, in the place or places of him or them so dying, leaving, retiring, removed, or expelled. And we of our more abundant and special favour, have further given and granted, and by these presents for us, our heirs and successors, do give and grant to the aforesaid governors of the goods, possessions, and reventions of the aforesaid Grammar School of King James, in the Town of North Auckland, in the County of Durham, and their successors, special and free license, and lawful power, liberty, and authority to hold, ask for, receive, and possess to them and their successors for ever, for the perpetual sustaining and maintenance of the aforesaid Grammar School, the manors, messuages, lands, tenements, meadows, feedings, pastures, woods, underwoods, rents, reversions and services, and other hereditaments whatsoever, in our Kingdom of England, or elsewhere in our dominions, of the said Ann Swyfte, so that



they do not exceed the clear annual value of £10, and of us, our heirs and successors, or any other person or persons whomsoever other than the said Ann Swyfte, so that they do not exceed the clear annual value of twenty marks of good and lawful English money, so nevertheless that the said manors, messuages, lands, tenements, meadows, pastures, feedings, reversions, reventions, services, possessions, rents, and hereditaments whatsoever, as well of us, our heirs or successors, as of the said Ann Swyfte, or of any other person or persons whomsoever, so preferred to be granted, shall not be holden of us, our heirs or successors, immediately *in capite*, or by Knight service, the Statute for preventing placing lands and tenements in *mortmain*, or any other statute, act, ordinance, or provision to the contrary heretofore, had made, ordained, or provided, and on any other thing, cause, or matter, however notwithstanding. And, also, we give and grant for us, our heirs and successors, by these presents, to the aforesaid Ann Swyfte, that she may give, grant, sell, bequeath, or alien the manors, messuages, lands, tenements, meadows, feedings, pastures, woods, underwoods, rents, reversions, services, and other hereditaments whatsoever, which are not holden immediately of us *in capite*, or by Knight service, to the aforesaid governors of the goods, possessions, and reventions of the aforesaid Free Grammar School of King James, in the Town of North Auckland, otherwise Bishop Auckland, in the County of Durham, and their successors. So, however, that all the aforesaid manors, lands, tenements, meadows, feedings, pastures, woods, underwoods, rents, reversions, services, and other hereditaments whatsoever, so to the said governors and their successors, by the aforesaid Ann Swyfte, by virtue of these presents, given, granted, bequeathed, or aliened, do not exceed in the whole the clear annual value of ten pounds of lawful English money. And, also, we give and grant for us, our heirs and successors, by these presents, to any of our subject or subjects, or to any of our heirs and successors whatsoever, other than the said Ann Swyfte, free and special license, and lawful power, liberty, and authority that they, or any of them, may have power to give, grant, sell, bequeath, or alien the manors, messuages, lands, tenements, meadows, feedings, pastures, woods, underwoods, rents, reversions, services, and other hereditaments whatsoever, which are not holden immediately of us *in capite*, or by Knight service, to the same governors of the goods, possessions, and reventions of the aforesaid Free Grammar School of King James, in the Town of North Auckland, otherwise Bishop Auckland, in the County of Durham, and to their successors, so, nevertheless, that all the aforesaid manors, messuages, lands, tenements, meadows, feedings, pastures, woods, underwoods, rents, reversions, and services, and other hereditaments, so to the same governors and their successors, by us, our heirs or successors, or by other of our subject or subjects than the said Ann Swyfte, by virtue of these presents given, granted, bequeathed, or aliened, shall not exceed in the whole the clear annual value of twenty marks, the statute for preventing placing lands and tenements in *mortmain*, or any other statute, act, ordinance, provision heretofore had, made, published, ordained, or provided, or any other thing, act, cause, or matter whatsoever, to the contrary notwithstanding. And of our more abundant special favour, and for the promoting of certain knowledge, true learning, and of our own inclination and mere motion, we do give and grant to the aforesaid governors of the goods, possessions, and reventions of the aforesaid Free Grammar School of King James, in the Town of North Auckland, otherwise Bishop Auckland, in the County of Durham, and their successors for ever, and the major part of them, full, free, and lawful power and authority, with the assent and consent of the Bishop of Durham for the time being, to make, ordain, and constitute fit and wholesome rules and ordinances in writing concerning and touching the aforesaid school, and the master, usher, and scholars of the same school; and the preservation, discharging, letting, governing, and defending of the manors, messuages, lands, tenements, possessions, hereditaments, and goods of the same school, which rules and ordinances we, for ourselves, our heirs and successors, do will and order by these presents to be inviolably observed, in such manner, nevertheless, that the same rules and ordinances so to be made be not contrary to the laws, statutes, and customs of this our Kingdom of England. And we further, for ourselves, our heirs, and successors, grant and ordain that all the profits, issues, reventions, and advantages whatsoever of all the aforesaid manors, messuages, lands, tenements, meadows, feedings, pastures, and other hereditaments, so to be given and appointed, may be used, disposed of, and converted by the aforesaid governors and their successors, from time to time for ever, to the relief, sustaining, and maintenance of the master, usher, and scholars of the same school, for the time being, and to the sustaining, maintaining, defending, and repairing of the aforesaid school, and the manors, messuages, lands, tenements, possessions, and hereditaments aforesaid, and not otherwise, nor to any other uses or intentions whatsoever. Likewise we will, and by these presents, grant to the intended governors of the aforesaid Free Grammar School of King James that they shall and may have their own letters patent, under our great seal of England, in due manner to be made and sealed, without fine or fee, either great or small, to us, in our Hanaper Office, or elsewhere, to our use therefore in any manner to be rendered, paid, or made, To the intent that express mention might appear of the true annual value, or any other value, or of the certainty of the premises, or of any of them, or of any other gifts or grants by us, or by any of our ancestors, to the intended governors of the Free Grammar School of King James aforesaid, before this time made in *presentibus munine fact*, any statute, act, ordinance, proclamation, provision, or restriction, to the contrary heretofore had, made, published, ordained, or provided, or any other thing, cause, or matter whatsoever, in any manner notwithstanding, in testimony of which we have caused these our letters patent to be made. Witness ourselves at Westminster, the seventh day of September, in the second year of our reign over England, France, and Ireland, and the thirty-eighth over Scotland.

## LORD CREWE'S CHARITY.

Amongst the many charitable bequests of the various Bishops who have filled the See of Durham, none stand more conspicuous than those of Bishop Crewe. Hutchinson says, "Many men have been canonized for much inferior works of beneficence than those of this prelate."

Lord Crewe married for his second wife Miss Dorothy Foster, daughter of Sir William Foster, of Bamborough, in the county of Northumberland. On the death of his last surviving brother, in 1697, he succeeded to the barony and family estates of Stene, and was the first person in England summoned to attend Parliament both as Baron and Bishop. In the year 1715, Lord Derwentwater's insurrection in Northumberland took place. The Bishop's brother-in-law, John Foster, Esq., who was general of the rebel army, forfeited Bamborough and his other estates to the crown. They were purchased by Lord Crewe, and demised by him to charitable purposes.

Amongst the many bequests made by him in this neighbourhood may be mentioned the gift of ten pounds per year to the livings of Witton-le-Wear and Hamsterley respectively, and also thirty pounds annually to that of St. Andrew's Auckland. He also added sixteen pounds annually to the income of the alms-people in Bishop Cosin's almshouses at Bishop Auckland. He also, by his will, dated June 24th, 1720, directed his trustees "to pay twenty pounds yearly out of the rents of the estates therein mentioned to a schoolmaster, to teach gratis to read and write thirty such poor boys of the parish of Bishop Auckland, and for such length of time, as the minister, churchwardens, and vestrymen of the said parish should direct and appoint; and to pay the further sum of thirty pounds yearly for the clothing of the said thirty poor boys, in such manner, and with such distinction of habit as the said minister, churchwardens, and vestry should direct." And he further directed "that his said trustees should nominate the schoolmaster to teach the said thirty poor boys, subject to such orders, removals, and regulations as to the said trustees should seem meet."

There was no building or school-house provided by the Bishop in which the Blue Coat Boys (as they were called) were taught, but an old woolcomber's shop, situated in a yard known at that time as "Matthew Forester's Yard," and which stood behind the premises now occupied by Mr. F. Everitt, in Newgate-street, was used as a school-room. The schoolmaster was a true type of that class to whom the education of the young of the poorer classes at that time was usually entrusted, and who in general bore a striking resemblance to Tom Hood's "Irish Schoolmaster"—

No chair he hath, the awful Pedagogue,  
Such as would magisterial hams imbed,  
But sitteth lowly on a beechen log,  
Secure in high authority and dread:  
Large, as a dome for learning, seems his head,  
And like Apollo's, all beset with rays,  
Because his locks are so unkempt and red,  
And stand abroad in many several ways :—  
No laurel crown he wears, howbeit his cap is baize.  
  
And see he sits amidst the little pack,  
That look for shady or for sunny noon,  
Within his visage, like an almanack,—  
His quiet smile foretelling gracious boon :  
But when his mouth droops down, like rainy moon,  
With horrid chill each little heart unwarms,  
Knowing, that infant show'rs will follow soon,  
And with forebodings of near wrath and storms  
They sit, like timid hares, all trembling on their forms.

We have some familiar faces among us who were students in that establishment, and from them we learn some curious stories of one of its masters. He was fond of his glass, and at times prolonged his stay up the town beyond the stipulated dinner hour. On those occasions, when he arrived at school, he usually found it in a state of considerable confusion and uproar, and if any difficulty arose as to the identity of the ringleaders, his usual method of dealing with the matter was to flog every boy in the school. Like Hood's model—

Severe by rule, and not by nature mild,  
He never spoils the child, and spares the rod,  
But spoils the rod, and never spares the child,  
And soe with holy rule deems he was reconcil'd—

and the howling heard on those occasions, especially when "Dominie" had had an extra glass, was something frightful. He had, however, a rather summary way of stopping it. A gag, made of wood was placed in the mouth of the most noisy, and this procedure soon restored the young urchins to their usual quiet. The costume worn by them in those days was much in keeping with the rest of the establishment. They wore a long blue frock coat, similar to the one worn by them at the present time, but their nether extremities were encased in a pair of leather breeches, a pair of wooden clogs heavily ironed and a coarse worsted cap completing their toilet. When the Barrington School was built in 1810, Lord Crewe's charity became incorporated with that establishment, and the amount allowed for clothing the boys was increased to £60, but the sum paid for instruction remained the same, namely, £20.

The following is an official statement of the accounts of Lord Crewe's Charity, made in conformity with the provisions of "The Charitable Trusts' Act," October, 1853 (16 and 17 Vic., c. 137, sec. 61):—

Statement of accounts of the Charity called Lord Crewe's Charity for Poor Boys, in the parish of St. Andrew's Auckland, in the County of Durham, of which the following persons are the trustees, viz., Rev. George Howard Wilkinson, incumbent of St. Andrew's Auckland, and the managers of the Barrington School, where the boys are educated, and to whom the money is paid by Lord Crewe's trustees out of the general fund in their hands, for the year ending the 31st day of December, 1866.

INCOME AND REVENUE FOR THE YEAR ENDING ON THE 31ST DEC., 1866, WHETHER ACTUALLY PAID OR THEN DUE :—

	Gross Annual Income			Net Annual Income.		
	£	s.	d.	£	s.	d.
Money payment from Lord Crewe's Trustees for Clothing 30 Boys ...	30	0	0	30	0	0
Do. Do. for Educating the same...	20	0	0	20	0	0
	50	0	0	50	0	0

RECEIPTS AND EXPENDITURE FOR THE YEAR ENDING ON THE 31ST DECEMBER, 1866 :—

RECEIPTS.				EXPENDITURE.			
	£	s.	d.		£	s.	d.
Balance in hand from last year...	1	4	7	Raines' Bill ...	1	11	6
From Treasurer ...	15	0	0	Hutchinson's Bill ...	1	10	0
Do. Do. ...	15	0	0	Thompson's Bill ...	1	10	0
Do. Do. for educating boys ...	20	0	0	Hedley's Bill ...	28	3	0
Balance due ...	1	9	11	Treasurer of Barrington School...	20	0	0
	52	14	6		52	14	6

BALANCE SHEET CONTAINING STATEMENT OF THE FOREGOING ACCOUNT.

	£	s.	d.
Due to Treasurer ...	1	9	11

I certify that this and the foregoing Statements are correct.

Audited and found to be correct.

Dated this 2nd day of May, 1867.

G. H. WILKINSON, Trustee.

## THE BARRINGTON SCHOOL CHARITY.

To Bishop Barrington, as well as Bishop Crewe, the town of Bishop Auckland is indebted for one of its principal educational endowments.

Previous to the appointment of Bishop Barrington to the See of Durham, the royalties of the Weardale lead mines were let on a lease for three lives to the Beaumont family, the Bishop taking the value of a ninth of the produce in payment. This ninth-lot-ore was usually agreed for when the newly-appointed Bishop took possession of the See, and continued in force during his episcopacy, thus avoiding the necessity of making a new bargain every year. On the arrival of Bishop Barrington in the diocese, his lordship was waited upon by the agent for the Beaumont family, and by him informed of the manner in which the mines in Weardale were held. The Bishop, in reply, said, "Well, I am a stranger to it; but, if you will tell me what it is worth, I am perfectly ready to agree for it." After a little discussion, the agent told him it might be worth £800 a-year, that being about the sum he had paid to his predecessor. "Well," the Bishop said in return, "if it is worth £800 a-year, I will take it." The agent said, "I do not mean to say that that is the exact sum; they are worth, I will say, £900." "Well," the Bishop answered, "if you say £900, I will take it;" and that sum was agreed to. It turned out, however, a few years afterwards, that instead of the ninth lot being worth only £900, it was worth £4,000, and the Bishop was advised by his friend Sir Samuel Romilly to file a bill in Chancery for the recovery of the difference. The matter remained in Chancery a good many years, but the Bishop ultimately gained his suit, and instead of only receiving the £900 a-year originally agreed to, he recovered arrears at the rate of £4,000 a-year, amounting to about £70,000.

Of this large sum, it is said, the Bishop declined to appropriate any portion to his own personal use. The money was expended in the foundation of a fund for the benefit of poor clergymen and their families, and in the establishment of schools in the diocese; and to the circumstance above alluded to we owe the foundation of the Barrington School.

In the year 1808, Bishop Barrington purchased, from one Samuel Reay and his wife, a house then known as "Pollard's Hall," and a piece of land adjoining, situate in the Market-place, Bishop Auckland, for the sum of £250, whereon he, in the year 1810, erected the present large and commodious building known as the Barrington School, at a cost of £2,250.

The school was originally conducted on the Madras system, introduced into this country by the late Dr. Bell, who (when the author was a scholar) frequently visited the school and examined the scholars, he being well-known to all the boys by the cognomen of "Old Tal'um." He was a broad Scotchman, and, when questioning the various classes, was in the habit of using the words "tell him," which his broad idiom converted into the word "tal'um." The school was open to all the children in the parish of St. Andrew's Auckland, whose parents had to apply to the master for their admission; and in those days boys residing at South Church, Escomb, Coundon, Westerton, and all the surrounding villages, attended the school. They were taught reading, writing, and accounts, and were supplied gratuitously with pens, ink, paper, books, and all school requisites.\*

Girls also received similar instruction to the boys, but were not allowed to remain after the age of eleven years, when, if they wished it, they were transferred to another establishment called the "School of Industry," which was situated in Silver-street, in a building whereon now stands the Mechanics' Institute, and the expense of their education was paid from the Barrington School fund.

At the first institution of the school, nine boys, who were called monitors, were boarded and lodged in the house, for the purpose of learning the system, and preparing themselves for teaching

\* The first writing lessons of the junior classes were given on sand. A kind of long trough, filled with that material, was placed along the desks, and the lessons were written with a wooden skewer on the surface of the sand.

at other schools which the Bishop contemplated establishing in the diocese;\* but this being found inconvenient, the system was changed by the Bishop himself, and instead thereof it was the practice to receive into the school such grown-up persons as wished to learn the Madras system of instruction. Such persons, upon bringing a certificate of good conduct, and a recommendation from the clergyman of the parish in which they resided, were admitted into the school, and were boarded and lodged for about six weeks gratuitously, if they were not possessed of sufficient means to defray the cost. Those who were able to pay lodged out of the house, and only attended during school hours to learn their duties.

With respect to the Madras system of teaching introduced into this country by Dr. Bell, and of which the Bishop Auckland Barrington School was in its early days a model, it was deemed by Government to be a complete failure; the educational course was considered defective; and wherever those schools existed, our legislature, under the new educational regulations, swept them away, or caused them to conform to the principles defined by the Educational Council. Hence, all those old dominies, who had generally been misfits in some other profession, and who had acquired a little learning themselves, but knew little or nothing about any system of imparting it to others, were all laid on the shelf, or pensioned off†—thus giving place to young men from the Training Colleges, who not only had the learning, but the requisite qualifications for imparting it to others. The Madras system was certainly a very simple one, and easy for the masters. The pupil had free scope either to teach himself, or be taught by others with equal, and sometimes less, ability; whilst the master, in the meantime, had ample leisure to pursue other callings agreeable to himself.

According to the author's recollection and experience, the education obtained at the school at Auckland was of a very humble character. He was taken there at the age of six years, passed through the whole of the classes, became a teacher, taught four of the classes, and left the school again before he attained the age of eleven years. Reading (which was confined to Scripture history), writing, and arithmetic, with a little Church catechism by way of a task, constituted the several branches of education imparted to the scholars. Many boys left the schools conducted on the Madras system with the acquisition of a very slight store of knowledge indeed compared

\* Lessons were also given in the Classics by the master of the Grammar School to the monitors and the more advanced scholars, many of whom were sent out as Ushers and Schoolmasters, and some few took holy orders, and became Clergymen of the Church of England. It is rather a delicate task, and may seem to some people an invidious one, to particularise our local living celebrities; yet we think the most critical must admit that we have two individuals (both educated at the Barrington School) living in our midst who have made their mark—the one in the walks of polite literature, and the other in that of science—and who deserve a passing note in the annals of our town. It is said that a poet never lives until he is dead—

“Seven cities claim Homer dead,  
Through which the living Homer begg'd his bread;”

And much the same may be said with respect to the pioneers and votaries of science. To posterity is oft left the right appreciation and reward of true genius; but if we take into account the early education and social position of our fellow-townsmen, Mr. Robert Gibbon, with that of the many beautiful poems which have from time to time emanated from his pen, the most fastidious must admit that he is an honour to the school where he received his first rudiments of education, to the class from which he sprung, and the town which gave him birth. But we leave to some other scribe the task of writing his biography, and content ourselves with merely claiming him as our own.

Mr. Joseph Duff deserves also a notice in our annals. He did much in early life to cultivate a taste in our midst for natural history, and more especially in Ornithology and Entomology; but of recent years his attention has been more particularly directed to the noble science of Geology. It would take us beyond the limits of a note to notice the whole of his investigations and discoveries in connection with this important subject; suffice it to say that those which are intimately connected with our own neighbourhood are to be found recorded in the “Natural History Transactions of Northumberland and Durham, for 1871,” vol. iv., under the title of “Notes of the Geology of South Durham.” An account of his researches in the magnesian limestone and marl slate of Middridge is also to be found in the pages of the “Quarterly Journal of the Geological Society of London,” which includes several discoveries of considerable importance, amongst which may be named four specimens of *Dorypterus Hoffmanni*, two of them found in the year 1865, and the other two in the autumn of 1869, and which are said to be the first specimens of this very singular fossil that have been obtained from the marl slate of this country. Illustrations of those four important additions to the fauna of South Durham are to be found in that Journal, vol. xxvii., No. 105, for February, 1871. In the same years, and at the same place, four groups of the jaw-teeth of the *Janassa bituminosa* were also discovered by him, which are the first and only specimens that have been found in England. They have also been recorded and illustrated in the “Transactions of the Geological Society.” But perhaps his most important addition to the fauna of the permian rocks of Durham, is his discovery of the remains of a *Labyrinthodont*. The extraordinary characteristics of this relic of the antediluvian world marks an era in geological discovery in this country, and has rendered it necessary to establish a new genus for its reception, and to which has been given the name of “*Lepidosaurus Duffi*,” the specific name being in honour of Mr. Duff, its discoverer. He has also done much for the advancement of the social, as well as the intellectual, welfare of the town, having sat as a member of the Board of Guardians, the Board of Health, and the Highway Board.

† Any man who had proved his unfitness for any other occupation in life, was free, without examination or qualification, to open a school anywhere.—Preface to “NICHOLAS NICKLEBY.”

with the time spent in them, and without feeling much substantial benefit in an educational point of view. It is, therefore, well that these model and pet establishments of former days have become a mere matter of history, and that their noble endowments, which in bygone days were oft wasted and misapplied, should now be made to bear fruit worthy of the intention of their original donors. A writer on this subject says:—"It is no unmeaning laudation to say that the large sums which Bishop Barrington expended for charitable purposes were most munificent; and whilst many of the prelates before, and since his time, left at their deaths fleeting remembrances, his memory still survives, and, in the expressive words recorded upon the beautiful monument in Durham Cathedral, 'He being dead yet speaketh.'"

On Thursday, the 18th September, 1817, the Baron de Strandman and four Russian students, from St. Petersburg, visited—at the command of the Emperor Alexander—the Barrington School at Bishop Auckland. The school, at the time, had been dismissed for the harvest vacation, but, on the suggestion of the Rev. Dr. Bell, in the absence of Mr. George Nicholson, the master, a number of the children were immediately assembled, and an examination took place, for the purpose of showing the illustrious foreigners the merits of Dr. Bell's system, which was about to be introduced by him into their country. The Baron expressed himself in terms of the highest approbation of the proficiency of the children, and failed not justly to eulogise the munificence of the venerable founder of the school.

The management of the funds given by Bishop Barrington for the support of the above school, and other charitable purposes, was vested in trust of Viscount Barrington, the Honourable William Keppel Barrington, the Honourable Augustus Barrington, and the Honourable Russell Barrington; and it appears, from a copy of a letter of instructions addressed by the Bishop to the trustees above named, in March, 1823, that, by a deed bearing date 22nd February of the same year, the sum of £30,000 Three per Cent. Reduced Annuities was invested in their names upon trust, amongst other things, "to pay yearly out of the dividends £436, to the religious, moral, and useful education of poor children in the diocese of Durham and elsewhere, in the Barrington School at Bishop Auckland; and, in case that sum should be more than sufficient for maintaining, repairing, and providing for all the exigencies of the said school, to be applied to such of the schools in the diocese of Durham as his said trustees should conceive that, if living, he would have directed the application of the same." And in the letter above referred to, the Bishop also recommends the insurance of the school against fire; and to have the accounts kept in the name of the trustees, and closed on the 31st December every year, and a copy thereof transmitted to each trustee.

In August, 1822, the Bishop himself, with the assistance of his chaplain, the Rev. J. Baker, and his secretary, Mr. Faber, drew up some regulations with respect to the school, by which it was provided—

That a sum not exceeding £24 per annum should be appropriated for rewards to the teachers or assistants, to be laid out, at the discretion of one or more visitors, in the purchase of clothes, or in any other manner which might be thought expedient.

That for the encouragement of teachers and assistants, a sum not exceeding £20 yearly should be applied, at the discretion of one or more visitors, to the putting them out apprentices to any trade, the master being approved by a visitor.

That each deserving teacher or assistant should, upon leaving school, receive a certificate of good conduct from a visitor and the master; and if, in three years from the time of his having left school, he should produce a certificate to the same effect from the master whom he should have served, he should receive a reward of £2.

That the schoolmaster should be at liberty to apportion, as rewards, amongst the teachers, assistants, and deserving children, £20 a-year, as he should think proper, taking into consideration their regularity of attendance at church and chapel.

In pursuance of these regulations, rewards were given to the scholars in the school, and to such as left and conducted themselves well in service for the term of three years afterwards. In the "Report

for Inquiring Concerning Charities," published in the year 1825, it is stated that few applications had been made on behalf of boys wishing to be placed out apprentices, but during the year previous ten boys had received a reward of £2 each, for good conduct for three years from the time of their leaving school.

During the earlier part of this period the Bishop himself took great interest in this charity, and the application of its funds was under his own immediate direction, he examining the accounts annually.

The management of the funds subsequently fell into the hands of Thomas Henry Faber, who was the Bishop's steward, and to whom the sum of £436 was transmitted annually. He followed the same system as was first adopted under the Bishop's directions, and the accounts then were audited by the trustees.

When Mr. Faber began to keep the accounts of this charity, in 1814, he received a balance of £220 from his predecessor, Mr. Emm. This balance was in the course of the next five years increased to upwards of £500, when, by direction of the Bishop, he paid the sum of £400 to Messrs. Drummond, to be laid out in the purchase of stock. Mr. Faber still continued to receive the above sum as hitherto, the amount of which was still found larger than was required for the ordinary expenses of the school, and at the end of the year 1827 there was a balance in Mr. Faber's hand of £678.

By way of throwing some light upon the working of this charity during its early days, we append the following summary of the accounts for the respective years named :—

	1821.			1822.			1823.			1824.			1825.			1826.		
	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Schoolmaster's Salary ...	100	0	0	100	0	0	125	0	0*	100	0	0	100	0	0	100	0	0
Assistant's ditto ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	23	2	0
Housekeeper's Salary ...	27	0	0	27	0	0	33	15	0	27	0	0	91	14	9†	27	0	0
Ditto Allowance for Board, &c.	84	17	0	82	2	0	105	0	6	56	15	0				56	15	0
Servants' Wages, Coals, &c. ...	18	1	9	17	2	9	26	4	6½	18	14	8	20	18	2	19	12	3½
Stationery ...	15	4	7½	36	14	5	14	14	0	20	5	0	13	5	10	10	9	0
Repairs...	14	0	11	21	5	9	13	0	11	14	3	8	34	17	8	22	4	3
Presents and Rewards ...	28	4	4	15	0	7	27	0	0½	33	12	1½	23	4	0	13	12	3
Expenses at Examination ...	...	...	...	7	11	6	18	10	6	22	8	6	...	...	...	...	...	...
Medical Assistance...	3	14	0	3	14	0	1	15	0	2	5	0	2	0	6	2	9	0
Insurance ...	...	...	...	...	...	...	2	18	4	5	0	0	2	5	0	2	5	0
Clothing ...	12	16	2½	...	...	...	5	5	2	6	13	6	4	19	8	7	14	6
Sundries ...	1	14	1	3	3	11½	3	10	7	3	7	5	9	7	4	0	16	4½
Mistress's Salary ...	25	0	0	25	0	0	32	15	0	28	0	0	28	0	0	28	0	0
House and Garden Rent	6	15	0	6	15	0	8	8	9	6	15	0	6	15	0	6	15	0
Coals, Stationery, &c.	12	3	5	7	11	8	10	11	8½	7	6	1	11	9	7	5	14	9
Pension to late Housekeeper	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	7	10	0
Accountant's Salary‡	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	40	0	0
	349	11	4	353	1	7½	428	10	0½	352	5	11½	348	17	6	373	19	5

In addition to the regular expenses, £100 was given in 1823 to the Diocesan School Society, and in 1824 the sum of £200 was ordered by the trustees to be paid for building a school-house at Sedgfield. From the published accounts of the charities of Lord Barrington, in the possession of the Clerk of the Peace, it would seem that in the year 1853 the income and revenue of the Bishop's funds for the establishment and maintenance of schools and for other purposes amounted to the sum of £900, being the amount of the dividends arising from the investment of the £30,000

\* Salary for fifteen months.

† A temporary housekeeper was provided at two periods in the year 1824-5, and the accounts do not altogether distinguish the salary from the allowance for boarding.

‡ Mr. Faber acted gratuitously for Bishop Barrington, but upon his death the trustees agreed to allow the above salary.

then standing in the names of Lord Barrington, the Honourable W. K. Barrington, the Honourable A. Barrington, and the Honourable R. Barrington ; and out of this sum £436 was paid to the treasurer of the Barrington School fund, towards its support and maintenance. Of this money £110 was paid to the master (Mr. Dote), for one year's salary and allowance for fees. The same year a further sum of £1,743 17s. 6d. was also invested in the funds to accumulate from time to time, and to be applied in case any emergency or other unforeseen circumstances should arise respecting the school or the management thereof.

The accounts of this charity were much similar in subsequent years to those already given. In 1854, the only addition to the expenditure was the expenses of the Rev. G. E. Green to London, £7, and £2 18s. 0d. given for advertising for a schoolmaster (at the time, in all probability, when the Madras system was laid aside), and a further sum of £52 paid to twenty-six apprentices, as a gratuity by the trustees.

The accounts for the following year, 1855, disclose that a further sum of £602 19s. 6d. was invested in the funds, and, also, that a master and an assistant had been appointed, at salaries of £90 and £41 4s. 10d. respectively ; whilst the late master (Mr. Dote) had retired from his scholastic duties on a pension of £60 per annum, and a pension had also been awarded by the trustees to the late housekeeper of £30. The stationery for the year had largely increased as compared with previous statements, it amounting to the sum of £26 11s. 4d., and the rewards to monitors amounted to £20.

In 1856, the year's capitation grants were £29 16s., and the schools' pence £117 17s. 9d. ; whilst the expenditure for school salaries, including pensions, was £257 10s.

About this time new schools for the girls and infants, were built opposite Belvedere Terrace, but from what source the funds came we have no account.

In the income for the year 1857 is included a sum of £16 for the capitation grant to the boys' and £5 5s. for the girls, whilst the pence of those two schools and the infants' school amounted to £107 8s. 4d. The expenditure was £717 6s. 2d., included in which was the master's salary augmentation in his certificate, not allowed by the Committee of Council to endowed schools, £117 10s. and the assistant £45. The pensions to the late master and housekeeper are also included. There is an addition to the expenditure in the shape of £40 to the mistress of the girls' school and £35 to the like official of the infant school. The year's stationery is set at £41 15s. 6d. The repairs amounted to £54 0s. 7d., which includes £4 5s. 11d. for a carpet to the master's room. There is also a sum of £5 towards the subscription to the prize scheme, and the night school, £6. Sums of £10 each were contributed to the Bedlington, Greatham, and South Church Schools ; and also £50 to St. John's Schools, Darlington ; and to the Barrington School class-room, £93.

In the accounts for 1859 we find the salaries to the masters and mistresses amounted to the sum of £327 2s. 11d., including the pensions to the late master and housekeeper.

In the following year the amount from the capitation grant and scholars' pence was £100 19s. 11d. The sum paid to school officials was £334 6s. 8d., or an increase of £7 3s. 9d., a portion of which (£2 10s) was given to the master, and the remainder to his assistant.

The school at present numbers nearly 200 boys, and is conducted by a head master, an assistant master, and two pupil teachers. The school was withdrawn from government inspection about four years ago, but was again placed under inspection in 1871. At the examination held on the 6th May, 1872, 99 per cent of those boys scheduled for examination passed in the standard subjects of reading, writing, and arithmetic, and one class of boys were also examined in the two extra subjects of algebra and geography, all of whom passed. Her Majesty's Inspector, H. E. Oakeley, Esq., made the following report on the school :—"The scholars have passed a remarkably good examination in all respects." The head master is Mr. M. Hammond.



The following statement of accounts, as well as those already given, is sufficient to show that this particular charity, as far as the schools are concerned, is a very valuable one, and is calculated, if judiciously administered, to play an important part in the education of the rising generation of the town of Bishop Auckland :—

Statement of the accounts of the Charity called Bishop Barrington's Charity, in the Parish of St. Andrew's Auckland, in the County of Durham, for the year ending the 31st day of December, 1866 :—

RECEIPTS AND EXPENDITURE FOR THE YEAR ENDING ON THE 31ST DECEMBER, 1866 :—

RECEIPTS.			EXPENDITURE.		
	£	s. d.		£	s. d.
Four Quarterly Payments from the Trustees, per W. T. Cantyre, Esq. ... }	364	0 0	Balance from last year ... ..	2	2 1½
Government Grant—Boys' School ...	16	13 4	Pension to Mr. Dote ... ..	60	0 0
Ditto Girls' and Infants' School ..	44	17 10	Do. Mrs. Ryle ... ..	30	0 0
Lord Crewe's Trustees ... ..	20	0 0	Beads' People at Durham ... ..	24	0 0
Special Grant, per Rev. H. B. Tristram ...	20	0 0	Do. at Auckland... ..	20	0 0
Donation from the Order of Shepherds	0	10 0	Masters' Salary Account ... ..	99	19 4
School Pence—Boys' School ... ..	60	0 4	Boys' School—Assistants ... ..	64	18 0
Ditto Girls' School ... ..	26	14 3	Do. Books and Apparatus ... ..	4	11 6
Ditto Infants' School ... ..	27	9 6	Do. Coats ... ..	6	17 11
Subscription for new Bell ... ..	2	7 6	Do. Small Repairs ... ..	4	11 6
			Do. Cleaning ... ..	7	13 6
			Do. Paid to Blue Coat Boys... ..	8	19 6
			Do. Insurance ... ..	1	10 0
			Do. Water .. ..	2	0 0
			Do. Clocks repairing account ... ..	0	15 0
			Do. Ironmonger's bill ... ..	0	4 9
			Do. Upholsterer's bill ... ..	1	12 3
			Do. Plumber's bill ... ..	2	5 10
			Do. Prizes ... ..	2	4 8
			Do. Painter ... ..	16	16 0
			Do. Lights for 18 months ... ..	10	15 4
			Girls' School—Mistress... ..	60	0 0
			Do. Sewing Cotton & Needles acc. ..	1	2 11
			Do. Books, Apparatus account ... ..	4	11 0
			Do. Assistants ... ..	17	10 0
			Do. Small Repairs ... ..	0	14 8
			Do. Ironmonger's bill ... ..	3	0 0
			Do. Upholsterer and Furnishing } Room account ... ..	9	3 9
			Do. Plumber ... ..	0	13 9
			Do. Painter ... ..	6	9 6
			Do. Gas for 18 months ... ..	5	9 10½
			Do. Fitting up School-house } with Gas ... ..	5	6 7½
			Infant School—Mistress ... ..	50	0 0
			Do. Assistants ... ..	18	15 0
			Do. Books and Apparatus ... ..	1	16 0
			Do. Painter ... ..	4	10 0
			Girls' and Infants' School—Cleaning ... ..	15	17 2
			Do. Do. Insurance ... ..	1	10 0
			Do. Do. Water Rate ... ..	2	0 0
			Do. Do. Clocks repairing ... ..	0	15 0
			Do. Do. Coals ... ..	7	1 10
Balance ... ..	582	12 9	Total ... ..	588	4 3½
	5	11 6½			
	588	4 3½			

Due to Treasurer ... .. £5 11s. 6½d.

I certify that this and the foregoing Statements are correct.

Dated this Seventeenth day of May, 1867.

RICHD. BOWKER, Auditor.

## EDWARD WALTON'S CHARITY.

Edward Walton is another individual who may justly claim a notice in the annals of our town. Of his private character we have little to tell, any further than that he was a member of the Society of Friends, and lived in the curious old Elizabethan-looking mansion which stands at the south side of the road at the upper end of the village of Old Shildon. If we may judge, however, from his public acts of charity, we may come to the conclusion that he was a firm believer in the education of the people. With respect to the charity now known as the Friends' School, endowed by him, we extract the following particulars from the "Report of the Commissioners for Inquiring Concerning Charities," printed by order of the House of Commons :—

Edward Walton, a member of the Society of Friends, having made a will whereby he had given to his executors, John Walton, Samuel King, James Backhouse the elder, and Thomas Richardson, all the residue of his real and personal estate not otherwise disposed of, at the quarterly meeting of the society held at Durham 19th September, 1768, gave the following instructions to the persons whom he had appointed his executors, as to the uses to which he wished his bequest to be applied, and which instructions are entered in the minute book of the society. The testator stated, that according to his computation, his bequest would amount to £2,000 and upwards, and he declared it to be his request to his executors, that the said residue, as soon as it should be received, should be paid to the quarterly meeting of Friends in Durham, and that the Friends of the said quarterly meeting at Durham should, as soon as they received the same, pay to the Friends of the monthly meeting at Newcastle one-fourth part; to the monthly meeting of Friends at Durham, one-fourth part; and to the monthly meeting of Friends at Raby the other half part.\* And he directed that £250 part of the first-mentioned quarter, should be put out by the said monthly meeting of Newcastle, and the interest thereof paid to a schoolmaster or schoolmasters at Sunderland-by-the-Sea, for teaching 12 poor children, and that the choice of the schoolmaster or mistress should be in the power of the Friends at the monthly meeting of Newcastle, as also the nomination of the children; and that as often as the Friends at such meeting should find it necessary or proper to remove or change any schoolmaster or schoolmasters, they might make such removal, and immediately nominate another; and that the residue of such quarter should in like manner be put out, and the interest, or so much thereof as should be necessary, applied by the said meeting in buying books for such poor children; and what should remain, in binding boys or girls apprentices to such trades or business as the Friends of the aforesaid monthly meeting should think fit or proper. And as to the quarter to be paid to the monthly meeting at Durham, he gave such monthly meeting the same directions as to the application of the interest of £250 in providing for the instruction of 12 children at Shotton, as he had before given to the meeting at Newcastle with respect to the School at Sunderland, with the like power of nominating and displacing the schoolmaster and schoolmistress; and he further desired that a cottage in Shotton, which he had by his will given to his executors, and one end whereof was used as a schoolhouse, with a garth adjoining thereto, should be for ever for a house and schoolhouse for the schoolmaster or schoolmistress during the time they should teach children there. And he gave to the said monthly meeting at Durham the same directions with respect to the application of the residue of the last-mentioned quarter in Shotton, as he had with respect to the application of the residue of the quarter to be paid to the monthly meeting at Newcastle in Sunderland. And as to the half part of the said money to be paid to the monthly meeting at Raby, he appropriated £500 for the educating 12 poor children at Bishop's Auckland, and the same number at Shildon, and gave the like directions and powers to the Raby meeting with respect to these schools, and as to the appropriation of the residue in Bishop's Auckland and Shildon, as he had before given to the other monthly meetings as to the other portions of his benefaction.

The property left by the testator was laid out in the purchase of £3,350 three per cent. consolidated annuities; but in 1826 this stock was sold, and the produce was laid out in the purchase of £3,000 new four per cent stock, in the names of Jonathan Backhouse, Thomas Richardson, and George Coates.

There is a school and schoolhouse at each of the places pointed out by the testator. In Shildon, Bishop's Auckland, and Sunderland, they have been purchased, or built, at different periods, from the income of the charity. In Shotton the testator had himself provided a school and house, as stated in the directions given to his executors.

Although the management of each quarter of the funds was left by the testator to the monthly meetings, the whole has in fact been under the general superintendence of the quarterly meetings, the treasurer of which receives the dividends, and pays them over, in the proportions directed, to the monthly meetings.

The two monthly meetings formerly held at Newcastle and Durham are now both held at Newcastle, and the monthly

\* The Society of Friends had a chapel at Old Raby, with a burial ground attached. George and Jeremiah Dixon, two most remarkable and ingenious men, deservedly occupying prominent places in the annals of local history, were both interred in this burial ground. The Duke of Cleveland's dog kennels now occupy the site of the chapel.

meeting formerly held at Raby is now held at Darlington; and the schools of Bishop's Auckland and Shildon are now under the management of the monthly meetings held at the latter place.

For a period of about twenty years after the establishment of the charity, the testator's directions were strictly complied with, in applying one half of the dividends in paying the salaries of the four schoolmasters, and the other half in buying books and binding out apprentices from the four places in which the schools were established.

From that period, until the income was increased by the change of the stock, the whole was applied in paying for the education of children, finding them books and paper, and defraying the expense of repairs and improvements of the schools.

At a quarterly meeting held in January, 1828, a committee was appointed to inquire into this trust; and at the next quarterly meeting a report was made, whereby the committee declared their opinion, that the primary object of the donor was the education of children, and that as the capital sum had been increased to £3,000, they were of opinion that the intention of the donor would be most satisfactorily adhered to, if the quarterly meeting were to recommend to the monthly meetings to apply £10 out of each fourth-part of the dividends attaching to each of the schools under this trust, in the purchase of books and in the binding of boys and girls apprentices in each place where schools were directed to be established, and to apply the remainder in the support of the said schools; and they further recommended that the capital sum should not be divided, but that the same should continue in one entire sum as theretofore, and that the interest should be annually paid to the quarterly meeting.

Since 1826, the income has been divided between the four schools, one half being given to the Newcastle monthly meeting, and the other to the monthly meeting at Darlington.

The sum of £20 per annum is paid to the masters of each of the four schools; and in the latter district, since 1826, the surplus has been expended, partly in purchasing a cottage and garden for the use of the schoolmaster at Shildon, and in providing books for the use of the two schools, and some incidental expenses.

From the present time it is intended to expend it according to the recommendation of the committee.

The nomination of the masters and scholars is left, according to the directions of the donor, to the monthly meetings of the society, who act by a committee specifically appointed from time to time for this purpose.

The schools of Bishop's Auckland and Shildon are visited by the committee from Darlington three or four times in the year, when the vacancies in the number of scholars are filled up.

The master of the school at Bishop's Auckland receives, as already stated, £20 a-year, and has the use of a school and schoolhouse rent free; the house being kept in repair by the trustees. He instructs twenty children of the parish in reading, writing, and accounts, free from all expense; and the children are also supplied, by the trustees, with books and all school requisites.

The free children are selected by the committee from a list of applicants, kept by the master. None are appointed except those of the labouring poor, and such as are of the township of Bishop's Auckland have the preference.

Such was the report given of this useful charity by the Commissioners, who were appointed for that purpose in 1825. The funds of the charity appear to have been carefully applied in accordance with the intentions of the donor. The school-house at Bishop Auckland originally stood in Great Gates; but, being found inadequate to meet the growing requirements of the place, the present building at Newgate-end was purchased from the governors of the Grammar School, the cost of which was defrayed, to a large extent, by the late Joseph Pease, Esq., of Darlington, who was well known in this district as a liberal promoter of general education.

The trust has been recently increased by a legacy of £250, left by the late Peter Johnson, Esq., so that the master now receives £29 per year for teaching twenty children, but no books are found, nor are there any apprentice fees paid. Since the purchase of the present school-house it has been greatly improved, and a new class-room added at a cost of about £200. The school staff at present consists of a master (Mr. Ronald) holding a Government certificate, five pupil teachers, and a sewing mistress, who instructs the girls in plain and fancy needlework, cutting, &c. The number of scholars is between two and three hundred. The school, which is generally considered one of the best conducted in the neighbourhood, is still under the management of the Friends' monthly meeting at Darlington, who report to the Durham county quarterly meeting; and thus an efficient supervision is maintained over the establishment, in strict accordance with the spirit and intentions of the trust.

Within the last two or three years the whole of the properties possessed by the Society of Friends, both in this and the adjoining county of York, have been conveyed to trustees, "to be held by them upon the several trusts, and for the several ends, intents, and purposes expressed

and declared by several indentures and surrenders relating to the respective properties, or upon such other trusts and for such other ends, intents, and purposes as the Friends constituting Darlington monthly meeting, by any minute or minutes made at any monthly meeting, and signed on behalf of such meeting by the clerk thereof; or as the Friends constituting the monthly meeting within the limits of which the respective hereditaments and premises should for the time being be situate, by any such minute or minutes as aforesaid, shall from time to time direct or appoint: Provided, also, that no part of the property should at any time or times hereafter be sold, mortgaged, demised, exchanged, or otherwise disposed of, or used, or dedicated for any use or purpose other than for the use of the Society of Friends, without the consent of the Friends constituting the quarterly meeting, within the limits of which the respective hereditaments and premises should for the time being be situate; such consent to be testified by a minute of such quarterly meeting, signed on behalf of such meeting by the clerk thereof."



## THE BEADHOUSES\* CHARITY.

This refuge for the decayed poor was founded by Bishop Cosin, for the benefit of four persons. The original charter of endowment bears date the 14th September, 1669, and states that he had granted and confirmed to Robert Harrison, Richard Smelt, Christopher Robson, John Allenson, James Whiston, and Ralph Walker, six messuages, burgages, or tenements, with the gardens to the same adjoining and belonging, in his vill of Bishop Auckland, and divers parcels of waste land in the Market-place of the same vill, adjoining to a house some time since erected by Sir Arthur Haslerigg, Baronet, which six messuages lie to the north-east of the Market-place aforesaid, on the east of the public bakehouse†; on the south by divers burgages, one of which was in the tenure or occupation of Jane Slater, widow, and another in the tenure or occupation of Elizabeth Lampson, widow; adjoining the Castle gardens and park of Auckland on the east; and a house and close of William Heaviside on the west; near a close of William Shaw on the north; and the King's way on the south. He also confirmed to them the hospital or house erected upon the waste, and also all and singular the profits, commodities, rents, possessions, liberties, and privileges to the same belonging and appertaining. They were to hold the said hospital or house, with their appurtenances, to the said Robert Harrison, Richard Smelt, Christopher Robson, John Allenson, James Whiston, and Ralph Walker, their heirs and assigns for ever; yielding yearly to the King, for the Bishop and his successors, at Pentecost and St. Martin, the sum of 1s. 6d. for the above six burgages, and a like sum for the messuages in the occupation of Elizabeth Lampson.

The Bishop further granted and confirmed that the aforesaid house or hospital should have and contain four poor persons, two men, and the like number of women, for whose benefit Sir Gilbert Gerrard, of St. Martin, in the county of Middlesex (who was son-in-law to Bishop Cosin), and Miles Stapylton, of the city of Durham, Esq., made the following augmentation to its funds:—They were to have 30s. at the four usual terms annually; also 40s. which, by the generosity of the above Sir Gilbert Gerrard and Miles Stapylton, was retained by them for providing gowns or cloaks for the inmates of the hospital every three years. A further sum of 20s. was also granted by the two above gentlemen, 6s. 8d. of which was intended for the repairs of the house, and 13s. 4d., the remainder, for a dinner at the feast of St. Andrew.

The Bishop directed that the four persons were to be bachelors or widows, of honest fame and pious conversation, and to be sixty years of age, or not less than fifty-five, born and having lived not less than twenty years within the parish of St. Andrew's Auckland. He appointed as the first inmates Christopher Joseph Lax, Stephen Wright, Mary Robson, and Margaret Coates, who were to reside within the hospital for their lives, and lead pious lives, and attend the chapel of St. Peter, in Auckland Castle daily, with all decency and modesty, in the place appointed for them.

Bishop Crewe also augmented their stipend by the annual sum of £4, and Bishop Barrington by that of £20 per year. The other portion of their income is derived from a house and orchard in the corner of Silver-street, and near the entrance or gate-way of the old college, and also from a ground-rent of a lease taken by the Town Hall and Market Company, as on the ground on which the Town Hall is built, stood the original property mentioned in the above-named charter.

The original houses in which the alms-people were located were some few years since razed to the ground by Bishop Maltby, and the present more suitable structure built on the site. The following is a copy of the original grant to Robert Harrison and others:—

*De totis illis sex messuagiis domibus burgagiis five tenementis cum Gardinis eisdem jacentibus et pertinentibus,*

\* It was formerly a condition of these charities that the persons deriving benefit from them should offer up daily certain prayers for their founders. The prayers consisted of a portion of the Catholic devotion called the "Rosary," in which a string of beads are used called "The Rosary Beads." Hence the term "Beadhouses."

† The wynd between the east end of St. Ann's Chapel and the Beadhouses is still known as Bake-house-hill. In the expense rolls of Bishop Langley we find an item "for a new bottom for the common oven of Auckland."

prout insimul jacent infra villam nostram de Auckland, epi predict in quondam parcellam terre vastam infra forum mercatorum ejusdem ville ubi olim domus felonij steterit sumptibus, Arthuri Heslerig, Bart., modo defuncti nuper constructa et edificata, &c., ac etiam de ipso Zenodoclio five domo Hospitii predict. Super quendam locum vastatum infra villam de Auckland predict. Satis notum sumtibus nostris nuper erectum fundat. et edificatum Habend. &c. Heredibus et Assignatis suis in perpetuum. Qui quidem, &c. Heredes et assignati sui feofati sunt ut prefertur solummodo ut nobis siducciarij sunt in distribuendo largiendo et pie et honeste bona fide, &c., disponendo redditus exitus et omnia alia premissor. prosicua quecunq. quoquo modo annuatim renovantia et provenientia hisce risibus institutis et charitatis opibus que hoc ipso (quo jam utimur) instrumento designavimus ac etiam ea intentione ut nostris in hac parte legibus sanctionibus et honestis propositis in pauperum suppetiis ac hospitij aut Zenodoclij nostri moderamine Zenodoclij curias intendant et totis viribus observant, &c.

The following is a statement of the funds of the charity for the year ending Dec. 31st, 1866 :—

Statement of the accounts of the Charity called Bishop Auckland Beadhouses Charity, in the parish of St. Andrew's Auckland, in the County of Durham, of which the following persons are the trustees, viz. :—Rev. G. H. Wilkinson, incumbent ; W. Hodgson, Esq., gentleman ; T. Peacock, Esq., land agent ; R. Bowser, Esq., solicitor ; W. Hepple, Esq., solicitor, all of Bishop Auckland ; for the year ending the 31st day of December, 1866.

INCOME AND REVENUE FOR THE YEAR ENDING ON THE 31ST DEC., 1866, WHETHER ACTUALLY PAID OR THEN DUE :—

Description of Property.	Tenants of Real Property or persons in whose names Personal Property is invested.	Term in Real Property	Gross Annual Income.
House and Orchard ... ..	Andrew Little ... ..	Year by year	£ s. d. 10 10 0
Ground Rent leased for 1,000 yrs., by order of Board (62)	Bishop Auckland Market Co.	...	30 0 0
Annual Payment from Lord Crewe's Charity ... ..	...	...	16 0 0
Annual Payment from Estate near Northallerton by } Mr. Waddington (of this £1 8s. 0d. is paid each } third year, as £4 4s. 0d. ... ..	...	...	5 8 0
Annual Payment from Bishop Barrington's Trustees ...	...	...	20 0 0
			81 18 0

OUTGOINGS.			Net Annual Income.	Sums received.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Land Tax ... ..	0 1 1	10 8 11	10 8 11	
	...	30 0 0	30 0 0	
	...	16 0 0	16 0 0	
Income Tax... ..	...	...	3 15 9	
	...	...	20 0 0	
				80 4 8

RECEIPTS AND EXPENDITURE FOR THE YEAR ENDING ON THE 31ST DECEMBER, 1866 :—

RECEIPTS.			EXPENDITURE.		
		£ s. d.			£ s. d.
Jan., April, } July, Oct. }	Lord Crewe's Trustees ...	16 0 0	Jan., April, } July, Oct. }	Paid from Lord Crewe by Mr. Rolandson, Durham }	16 0 0
Feb., May, } Aug., Nov. }	Rent on House and Ground } Rent ... .. }	40 10 0	Feb., May, } Aug., Nov. }	Paid from Rents ... .. }	40 10 0
Mar., June, } Sep., Dec. }	Bp. Barrington's Trustees ...	20 0 0	Mar., June, } Sept., Dec. }	Paid from Bishop Barrington's Charity ... }	20 0 0
March ... ..	From Mr. Waddington ... (Difference made up by } Rev. G. H. W.) }	3 15 9	March ... ..	Paid from Mr. Waddington ... Difference made up by Rev. } G. H. Wilkinson }	4 0 0
		80 5 9			80 10 0

I certify that this and the foregoing Statements are correct.

Dated this second day of May, 1867.

G. H. WILKINSON, Trustee.

## WALL'S CHARITY.

William Wall, by his will, bearing date 24th September, 1679 (as appears from a copy entered in the beginning of the churchwardens' book, reciting that he had surrendered all his copyhold lands and tenements in Bondgate and Escomb, viz., his dwelling-house, with an orchard and garden, and a messuage and two meadow closes, and two closes called "Escomb Hireth," to Samuel and Ralph Wall and their heirs,) directed that, after his death, the said surrender should be to the use of his son Samuel Wall and his heirs, and in case of his death under the age of twenty-one years, to the use of the said Ralph Wall and his heirs; and he declared that the said premises should for ever thereafter stand charged with the several yearly payments following, viz. :— To the poor of the Township of Bondgate in Auckland, 15s. ; to the master of the Grammar School in Auckland, 15s. ; to the poor prisoners in the Gaol at Durham, 15s. ; and to the poor box, or to the rest of the poor at St. Andrew's Auckland, 15s. The several sums above mentioned to be paid at Christmas, Easter, and Whitsuntide. The estate charged with these payments became the property of Mrs. Phillis Wood, who devised the same to trustees for the benefit of the children of the late Mr. Thomas Peacock.

Mr. Peacock, at the time of the Government Inquiry Concerning Charities, was paying annually to the poor in Durham gaol 15s., and the like sum to the master of the Grammar School in Bishop Auckland. He also distributed 15s. equally amongst thirty persons of Bondgate in Auckland, selected by himself every New Year's Eve; but the fourth rent-charge of 15s. to the poor of St. Andrew's Auckland had not been paid for many years. The Commissioners, however, brought the matter under his notice, and he, having heard the will read, stated that he was satisfied it was due, and that he would pay it in future with the other sums. The following statement will show the present position of this charity :—

Statement of the accounts of the Charity called Wall's Charity, in the Parish of St. Andrew's Auckland, in the County of Durham, of which the following persons are the trustees, viz., Rev. George Howard Wilkinson, as incumbent of St. Andrew's Auckland, for the year ending the 31st day of December, 1866.

INCOME AND REVENUE FOR THE YEAR ENDING ON THE 31ST DEC., 1866, WHETHER ACTUALLY PAID OR THEN DUE:—

Description of Property.	Tenants of Real Property or persons in whose names Personal Property is invested.	Gross Annual Income.	Net Annual Income.	Sums received.
		£ s. d.	£ s. d.	£ s. d.
Money payment charged on Fields now owned by Colonel Stobart, of Etherley ... ..	In hands of Owner ... ..	3 0 0	3 0 0	3 0 0
		3 0 0	3 0 0	3 0 0

RECEIPTS AND EXPENDITURE FOR THE YEAR ENDING ON THE 31ST DECEMBER, 1866 :—

RECEIPTS.		EXPENDITURE.	
	£ s. d.		£ s. d.
Dec.—From Colonel Stobart ... ..	3 0 0	Dec.—To Master of Bishop Auckland Grammar School ... ..	0 15 0
		„ Debtors in Durham Gaol ... ..	0 15 0
		„ Poor of St. Andrew's Auckland ... ..	0 15 0
		„ 30 Poor Widows of Bondgate ... ..	0 15 0
	3 0 0		3 0 0

I certify that this and the foregoing Statements are correct.

Dated this Second day of May, 1867.

G. H. WILKINSON, Trustee.

## PEARSON'S CHARITY, ETC.

The founder of this charity for the benefit of the poor of Bishop Auckland, by his will, which bears date April the 16th, 1713, is described as Thomas Pearson, of Coundon, gentleman. He devises all that messuage and farm which he held of the Dean and Chapter of Durham, and all his lands and grounds situate in the township of Westerton, and the benefit of the renewal thereof, unto his father, Thomas Pearson, and his mother, and their assigns, for the payment of his debts, and the surplus thereof, for their lives; and after their deaths unto the vicar or parson of the parish church of St. Andrew's Auckland, and the successive vicars of that parish, in trust for the poor of the said parish for the time being, towards their relief, maintenance, and support; to be distributed and divided among them as equally as he can, with the assistance of the churchwardens for the time being, without giving any preference to any particular person within the said parish. His mind was that the said vicar or parson (*pro tem.*) should and might, with the rents, issues, and profits, renew and take any new lease of the same of the Dean and Chapter for seven years, subject to the trusts aforesaid. He also appointed his father his executor.

The leases of this property so bequeathed by Thomas Pearson have, since the date of his bequest, been regularly renewed, in accordance with the custom of the Dean and Chapter of Durham.

In a lease which bears date 28th September, 1826, the Dean and Chapter of Durham demised to the Rev. John Bacon, his executors, &c., a messuage, with a fold-yard thereunto belonging, and one-half of the grass garth, as the same was then divided, containing half an acre, or thereabouts; a garth called "Hornsgarth;" and a close called "Ox Pasture," containing by estimation twenty-eight acres; and a close called "Etall," as the same were formerly in the occupation of Thomas Pearson, which premises were situate at Westerton, otherwise West Merrington, for the term of twenty-one years from the 5th of September then last, at the yearly rent of £1 13s. 7d. (all woods, underwoods, mines, and quarries excepted). The lessee covenanted to repair and uphold the house and buildings and fences during the said term, and to deliver them up in good condition at the end thereof. From the accounts of the incumbent of St. Andrew's Auckland (John Bacon), it appears that he paid £140 19s. 7d. for the renewal of the lease in 1826.

At the date when this lease was so granted, the premises specified in the will of Pearson were let to one Richard Parkin, as yearly tenant, at a rental of £45, but this was subsequently increased to £60.

Out of the income derived from the above bequest, and other two charities hereafter mentioned, and the money collected at the sacrament, which generally exceeded altogether £70 a year, the late Rev. John Bacon distributed annually, at Easter, to the poor of Bishop Auckland, in small sums, to the amount of from £20 to £25, and gave from £12 to £18 to the overseers of other townships in the parish for distribution. The portion allotted to each township varied from 2s. to £2 2s.; and though the larger sums were given to the more populous places, no certain rule of apportionment seems to have been observed.

There was also paid £2 10s. 0d. annually to the Parish Clerk. This payment was made to him in lieu of the Easter dues to which he was entitled from the poor persons who partook of the money distributed as above mentioned. In the year 1821, the sum of £109 was expended in repairs. In 1826, the sum of £140 19s. 7d. paid, as before mentioned, for the renewal of the lease, exceeded the balance in Mr. Bacon's hands; but previously to his death, in 1827, the money which he advanced for this purpose was repaid, and a balance of £12 0s. 10d. accrued in his hands, which was paid by his executors to his successor, the Rev. George Fielding, who seems to have pursued the same mode of application as his predecessor. At Easter, 1828, he divided about



£15 amongst the poor of Bishop Auckland, in sums varying from 1s. to 3s., and set apart £10 for the other townships, the sums appropriated to each varying from 4s. to 30s. ; but, by reducing the amount of this distribution, he was enabled to give about £13 in small sums to such poor persons of the parish as he found in sickness or peculiar distress. Out of his receipts, which amounted to £95, he expended about £38 in the manner above mentioned, and, to provide for the next renewal of the lease of the lands at Westerton, he placed £30 in a bank at Durham, for which interest was paid at 3 per cent. In October, 1828, he had a balance of £26 15s. 0d. in his hands towards the distribution at the following Easter.

In the apportionment of the tithes, which was prepared by the late Thomas Davison, Esq., the person appointed to estimate the value thereof, and which received the confirmation of the Tithe Commissioners on the 1st of January, 1841, it would appear that a considerable tract is there mentioned as belonging to the poor of Auckland. The lease of the premises mentioned in that of 1826 was again renewed on the 8th September, 1861, by the Dean and Chapter, to the Rev. G. E. Green, the incumbent. The fine paid on that occasion amounted to £87 15s. 9d. An agreement was entered into, on the 28th September, 1865, between the Rev. G. H. Wilkinson, the then incumbent, by which the farm was let to the present tenant, George Robinson, at the yearly rent of £58.

#### NUTTY HAGG.

The report of the Charity Commissioners, states that, by the award made on the division of Byers Green Moor, there is a cottage and about four acres and a half, including a new allotment of 1A. 2R. 4P. added in 1807, situate in the township of Byers Green, and called "Natty Hagg," the rent of which we understand was added, and has since been so appropriated to the charitable stock of the town of Bishop Auckland.

It is not known from whom these premises were derived, as there is no deed in existence to point out the name of the donor ; but, according to a Parliamentary return for the year 1786, under the head of Byers Green, it is stated that one John Hunter gave land to the poor, to be vested in the minister and vestry ; and this, in all probability, was the property above mentioned. It will be seen by the annexed account that the land, &c., at Nutty Hagg is let for the annual sum of £10, which is appropriated to the same purpose and carried to the same account as that of Pearson's Charity.

#### LANGSTAFFE'S CHARITY.

In a bond, bearing date 1st May, 1787, given by John Bainbridge to the Rev. Thomas Capstick, Farrer Wren, and Ralph Bowser, for securing the sum of £200, with interest at 4½ per cent., it is stated that the said money was in trust for the poor of the parish of St. Andrew's Auckland, and was given to the use of the said poor by indenture, bearing date 28th June, 3rd Queen Anne, between Frances Langstaffe, widow, of the first part, Mark Riddell, of the second part, and the Rev. William Lupton, of the third part ; and was the same sum that was secured with interest, by indenture bearing date 1st May, 1761, between Sarah Gibson of the first part, John Hall of the second, and the Rev. Abraham Smith and three others of the third part.

This sum was lent by way of mortgage on certain leasehold premises held of the Bishop of Durham, which were demised from time to time from the year 1765, to the incumbent of St. Andrew's and another person, as a security for this money, and for the further sum of £50, mentioned under the following head, the family of Bainbridge and their assignees having enjoyed the property, paying the interest on the two sums of £200 and £50.

By a lease, bearing date 26th November, 1821, the then Bishop of Durham (Barrington) demised to the Rev. John Bacon, the curate of St. Andrew's Auckland, and Thomas Henry Faber,

their executors, &c., a close, containing by estimation 1A. 1R. 32P., and another close, containing by estimation 5A. 0R. 33P., which closes were late in the occupation of John Bainbridge, and then of his widow, Mary Bainbridge; and were part of five closes in the Kirk Leazes, in the township of Bondgate in Bishop Auckland, decreed by the Court of Chancery, in October, 1760, in lieu of eight acres and a half of meadow in the Kirk Leazes theretofore demised to Sarah Gibson, as part of the lands called the Escheator's and Barker's Lands, for the term of twenty-one years, at the yearly rent of £1 7s. 8d.

These lands seem to have subsequently come into the possession of Joseph Newton, who purchased them from the executors of John Bainbridge, and who paid the annual sum of £9 as interest of the sum of £200.

This bequest to the poor of Bishop Auckland was ultimately, by order of the Charity Commissioners, invested in Government securities, and, as will be seen by the following statement, is carried to the account of the two other previously named charities:—

Statement of the accounts of the Charity called Pearson's Charity, Nutty Hagg, and Langstaffe's Charity, in the Parish of St. Andrew's Auckland, in the County of Durham, of which the following persons are the trustees, viz. :—Rev. George Howard Wilkinson, Bishop Auckland, incumbent of St. Andrew's Auckland, with the churchwardens for the time being of the said parish, for the year ending the 31st day of December, 1866. The above are all held in trust for the poor, and are kept account of as if one Charity.

INCOME AND REVENUE FOR THE YEAR ENDING ON THE 31ST DECEMBER, 1866,  
WHETHER ACTUALLY PAID OR THEN DUE:—

Description of Property.	Tenants of Real Property or persons in whose names Personal Property is invested.	Term in Real Property.	Gross Annual Income.
			£ s. d.
Farm at Westerton, Parish of St. Andrew's Auckland, left, under Pearson's Will, to the Minister of St. Andrew's Auckland, in trust for the Poor of the Parish. (This rent only dates from November, 1866, up to that time, £51.) Leasehold under the Dean and Chapter of Durham	George Robinson ...	Let from year to year.	58 0 0
Farm at Nutty Hagg, in the Parish of St. Andrew's Auckland, left in trust to the Minister and Churchwardens of St. Andrew's Auckland	Thomas Barlow ...	Do.	10 0 0
Way leave over the above under the same trust	West Durham Railway Co.	Do.	20 0 0
Langstaffe's Charity, £200 bequeathed for the use of the Poor of St. Andrew's Auckland, upon trust as above; and, by order of the Charity Commissioners, invested in Government Securities...	Rev Geo. Howard Wilkinson, minister, and Willm. Trotter churchwarden of St. Andrew's Auckland	Do.	5 17 6
			93 17 6

OUTGOINGS.		Net Annual Income.	Sums Received.
	£ s. d.	£ s. d.	£ s. d.
Average annual reserve for fine for renewal of lease	14 2 8		
Annual Out Rent for tenement at Westerton	2 8 4	34 10 0	54 10 0
Repairs	0 10 0	10 0 0	10 0 0
Income Tax deducted—return applied for not yet received	0 6 8	19 13 4	19 13 4
		5 17 6	5 17 6
	17 7 8	70 0 10	90 0 10

RECEIPTS.			EXPENDITURE.		
		£ s. d.			£ s. d.
Jan ...	Balance in hand towards meeting fine for renewal of lease and other expenses of trust	148 15 8	Rent for tenure of Westerton Farm	...	2 8 4
Jan., July,	Interest on £200 stock ...	5 17 6	Rev. J. Richards, Hunwick	...	3 5 0
May, Nov.,	Farm at Westerton (less gate) ...	54 10 0	Rev. A. Upton, Coundon ...	...	5 10 0
May ...	Farm at Nutty Hagg (less repairs)	7 14 6	Rev. H. Spurrier, Shildon ...	...	8 10 0
May, Nov.,	Way leave over Nutty Hagg Farm	19 13 4	Rev. D. Bruce, Merrington	...	1 5 0
Decr. ...	Interest on Balance of Trust Fund	3 10 3	Rev. J. W. Hick, Byers Green	...	3 15 0
			Distributed in our own parish at Christmas		23 15 0
			Given away during the year by means of		
			Clergy ...		31 10 0
			Convalescent Hospital	...	4 4 0
			Books to Church Library	...	1 2 11
			Charity Forms	...	0 5 6
			Repairs	...	1 4 8
			Surveyor	...	1 1 0
			Balance on to next year for meeting fine and other expenses incident to the Trust (£148 4s. 0d. of this balance in Savings Bank		152 4 10
		240 1 3			240 1 3

## BALANCE SHEET CONTAINING A STATEMENT OF THE BALANCE OF THE FOREGOING ACCOUNT:—

	£ s. d.
Balance in Treasurer's hands ... ..	152 4 10

I certify that this and the foregoing Statements are correct.

To be signed by one or more of the Trustees or persons }  
acting in the administration of the Charity.

Audited and found to be correct.

G. H. WILKINSON, Trustee.

Dated this 2nd day of May, 1867.



## THE APPRENTICE FUND CHARITY.

By a bond of the same date as that referred to under the preceding head, the same John Bainbridge became bound to the same parties for securing the sum of £50, with interest at the rate of 4 per cent., payable on the 1st of November, in trust for the poor of the parish of St. Andrew's Auckland, and "to the intent that the interest might be yearly applied in putting out some of the poor children of the said parish as apprentices."

From an entry in the Churchwardens' book in 1761, it would appear that the charity owes its origin to a residue of the preceeding charities, and which states that £50 was then lent to John Hall, derived as follows:—Mrs. Langstaffe's money, £23; money late in Ralph Walton's hands, £13; Newton's money, £10; part of James Robson's money, £4; total, £50. This sum was secured in the same manner as the sum of £200 before mentioned, and the interest was paid by Joseph Newton, the person who was beneficially interested in the lease. The money is now, however, invested in Government securities, as shown by the accounts appended for the year 1866. In the "Commissioners' Report for Enquiring Concerning Charities," it is stated that there was also a sum of £42 in the savings bank at Bishop Auckland, in the name of the minister and churchwardens, producing £1 15s. 8d. per annum, which in the Parliamentary returns of 1786 is stated to have been given by Messrs. Walker and Robinson, but there is no information given as to who these donors were.

The amount of those charities combined was divided by the churchwardens equally between eight or ten poor apprentices, each of whom received a small sum for three successive years. In the year 1825, nine apprentices received the sum of 8s. 6d. each; in 1826, nine received 8s. 2d. each; in 1827, nine received 9s. 6d. each; and in 1828, nine received 9s. each. Since that time the charity has been regularly dispensed to the various applicants by those in trust. We give the following account, from the churchwardens' books, for the year 1866:—

Statement of the accounts of the Charity called St. Andrew's Auckland Apprentice Fund, in the Parish of St. Andrew's Auckland, in the County of Durham, of which the following persons are the trustees, viz., Rev. George Howard Wilkinson, incumbent of St. Andrew's Auckland, and the churchwardens of the parish, for the year ending the 31st day of December, 1866.

INCOME AND REVENUE FOR THE YEAR ENDING ON THE 31ST DEC., 1866, WHETHER ACTUALLY PAID OR THEN DUE:—

Description of Property.	Tenants of Real Property, or persons in whose names Personal Property is invested.	Gross Annual Income.	Net Annual Income.	Sum received.
		£ s. d.	£ s. d.	£ s. d.
£91 6s. invested in Government Securities } bought @ 97 ... .. }	In the hands of Official Trustees of Charitable Fund... }	2 18 10	2 18 10	2 18 10
		2 18 10	2 18 10	2 18 10

RECEIPTS AND EXPENDITURE FOR THE YEAR ENDING ON THE 31ST DECEMBER, 1866:—

RECEIPTS.		EXPENDITURE.	
	£ s. d.		£ s. d.
Balance from last year ... ..	3 1 2	To one Apprentice ... ..	0 10 0
Interest on Stock ... ..	2 18 10	Balance ... ..	5 10 0
	6 0 0		6 0 0

BALANCE SHEET CONTAINING A STATEMENT OF THE BALANCE OF THE FOREGOING ACCOUNTS:—

Balance in Treasurer's hands ... ..	£ s. d.
	5 10 0

## ADDISON'S CHARITY.

John Addison, of Bishop Auckland, gentleman, who died on the 29th day of June, 1850, by his will, dated the 16th of January in the previous year, established what is now known as Addison's Charity. The bequest is as follows:—

I give and bequeath unto William Hodgson, of Bishop Auckland, Esquire, the Reverend Matthew Chester, of Saint Helen's Auckland, in the County of Durham, Clerk, and Ralph Page, William Hutton Seymour, and Henry Tuke, the sum of six hundred pounds sterling money, upon the trusts and subject to the provisions hereinafter expressed and declared of and concerning the same; and I declare that the said legacy or sum of money shall be paid at the expiration of six calendar months from the time of my decease, or sooner if my executors shall think fit, without interest, but clear of the legacy duty and all other deductions whatsoever; and that the same shall be paid in preference to all other pecuniary legacies given by this my will, except those given to charity, and out of such part only of my personal estate as can be legally devoted to charitable purposes; and also that the receipt in writing of the said trustees or other the trustees or trustee for the time being of the said trust fund shall be a sufficient discharge to my executors for the same, and shall exonerate them from all responsibility in respect of the application or non-application thereof. And I do hereby direct and declare that the said trustees shall stand possessed of the said sum of six hundred pounds, upon trust that they do and shall lay out and invest the same at interest, in their names, in or upon such stocks, funds, securities, or other pecuniary investments, Foreign or British, permanent or determinable, as they, having regard to the prudent management of the said trust estate, and to the nature and duration of the trusts hereby created, shall think fit, and the laws then in force concerning charitable uses shall sanction and allow of, and do and shall from time to time, if they in their discretion shall think fit, alter, vary, and transpose the said stocks, funds, securities, and pecuniary investments as to them shall seem proper, and do and shall pay, apply, and dispose of the clear yearly dividends, interest, and produce thereof, after the payment of the costs and charges incident to and attending the execution of the trusts hereby created, as and when the same shall be received in equal shares and proportions, unto or for the use and benefit of such two poor, honest, industrious, and sober men residing in the parish of Saint Andrew's Auckland, in the County of Durham, and of not less than of the age of sixty years each, as to the perpetual curate or the incumbent, churchwardens and twenty-four, or sidesmen for the time being of the said parish, or the major part of them (the said perpetual curate or incumbent being one of such majority), present at a meeting duly convened for that purpose by a previous notice of two clear days at the least, shall from time to time, and as often as occasion shall require, elect, nominate, and appoint. And I do hereby declare and direct that the first appointment of the said persons shall be made within six calendar months from the time of my decease; and that all and every such appointments, when made, shall be for the lives of the respective nominees, nevertheless determinable as hereinafter mentioned; and that on the death of every such nominee a fit and proper person, resident as aforesaid, shall forthwith be elected and appointed in his place in manner aforesaid; and also that the several persons who shall be so elected and nominated shall continue to reside during the remainder of their days in the said parish of Saint Andrew's Auckland. And also that it shall be lawful for the said perpetual curate or incumbent, churchwardens, and sidesmen, or the majority of them (the said perpetual curate or incumbent being one of such majority), present at any meeting duly convened for that purpose by such notice as aforesaid, and they are expressly required, from time to time and as often as occasion shall demand, to expel, remove, and displace such nominees, or any or either of them, for non-residence, habitual inebriety, or gross misbehaviour, of which they, the said perpetual curate or incumbent, churchwardens, and sidesmen, and such majority as aforesaid, shall be the sole and exclusive judges; and at the same or any subsequent meeting duly convened for that purpose by such notice as aforesaid, to elect and nominate some other fit person or persons resident as aforesaid, to supply the place or places of the person or persons so removed. And thereupon the person or persons so removed and displaced shall thenceforth forfeit and be divested of all estate and interest in the said charity and the funds thereof; and the person or persons so elected and appointed shall have and be entitled to all the advantages of the said charity during the remainder of his or their life or lives, in the same manner and to all intents and purposes as if he or they had been duly elected and nominated on the decease of the person or persons so removed. And also that the said perpetual curate or incumbent for the time being of the said parish shall have a second or casting vote in all cases of equality of votes. And also that if at any time hereafter the trustees of the said charity shall legally acquire by some other means, but not by or with any part of the said trust fund, in the said parish of Saint Andrew's Auckland, either a site of freehold, leasehold, or copyhold tenure, adapted for the purpose of erecting and building one large messuage or dwelling-house, or two small cottages or tenements of freehold, leasehold, or copyhold tenure fit for the purposes aforesaid already erected and built, then, and in either of such cases, it shall be lawful for, if the laws then in force concerning charitable uses will allow of it, but not by any means obligatory on the said trustees, to appropriate and apply a part of the said trust fund not exceeding one equal fifth part thereof in or towards the erection or building of one large messuage or dwelling-house, or two small cottages or tenements, for the

residence and abode of the objects of the said charity, in the said site so acquired as aforesaid, or in or towards the improvement, rebuilding, or complete and thorough repair of the said messuage or dwelling, or cottages or tenements so acquired as aforesaid, and the dividends, interest, and annual produce of the remainder of the said trust fund shall from thenceforth, in the first place, be applied in or towards payment of the ground-rent, if any, payable for or in respect of the said premises, and the insurance and repair thereof, and the residue only of such annual income shall be paid and applied unto or for the use and benefit of the person or persons for the time being, entitled under the trusts hereinbefore contained. And it is hereby declared that the said premises shall be appropriated for the residence and abode of the objects of the said charity, and shall be called "ADDISON'S CHARITY." And I hereby declare and direct that every vacancy in the trusteeship of the said charity, occasioned by the death in my lifetime or afterwards, or by the disclaimer, secession, or incompetency of any trustee, shall be supplied as soon as may be, by the appointment of a fit substitute, such appointment to be made by the said perpetual curate or incumbent, churchwardens, and sidesmen for the time being of the said parish, or the major part of them (the said perpetual curate or incumbent being one of such majority), present at a meeting duly convened for that purpose by such notice as aforesaid, and that upon every such appointment proper transfers and assignments of the said trust estate and premises shall be made and executed at the expense of the said trust estate, and that the number of the said trustees may be either increased or decreased if deemed expedient, and that all the trusts and powers vested in the trustees hereby appointed may be executed by the trustees or trustee for the time being of the said charity, and that the trustees or trustee for the time being of the said charity shall be chargeable only to the extent of his or their respective actual receipts, and be exempt from responsibility for involuntary losses, and be entitled to retain out of the said trust fund all disbursements and expenses incident to the execution of the trusts hereby created.

At a meeting of the minister, churchwardens, and gentlemen of the twenty-four, held in the following December, Thomas Dunn, of Eldon, aged sixty-eight, was nominated and duly elected as a fit and proper person for the benefit of the charity. The meeting was unable to agree upon a second person to receive the appointment, and was accordingly adjourned until the following day, when there was the largest meeting of the Select Vestry on record, and Mr. William French, of Bishop Auckland, aged eighty-two, was elected as the other member of the charity. These were the first persons appointed. The present recipients of the charity are Mr. John Furby, of Shildon, and Mr. George Bainbridge, of Bracka.

It was unfortunately found that by reason of the bulk of Mr. Addison's money being invested on mortgage, the amount of pure personalty available for this and other charitable bequests made by the will was reduced very considerably, and the amount eventually handed over to the trustees was only £11 19s. One of the legatees under Mr. Addison's will was a keen-witted Chancery Barrister, who was not long in discovering that the money invested on mortgage "savoured of realty," to use a lawyer's phraseology, and therefore, according to the Statutes of Mortmain, that portion of the estate could not be applied for charitable uses.

Between 1862 and 1867, the mode in which the executors and the persons beneficially interested under the will of Mr. John Addison, had dealt with the charity intended for the benefit of the parish, formed the subject of comment and inquiry at almost every vestry meeting, until at length, in 1867, we find that Mr. Bowser reported that he had investigated the circumstances connected with the deficiency in the amount handed over to the trustees of the charity by the executors of the late Mr. Addison, and that he was satisfied that the trustees had received all they were legally entitled to.



## MALTBY'S CHARITY.

At a vestry meeting held on Easter Tuesday, 1858, the Reverend George Edward Green reported that Bishop Maltby had placed £100 in his hands to be disposed of for the benefit of the poor of this parish, in which he had so long resided, in such manner as the minister and churchwardens should think proper. It was also reported that the amount had been placed in Messrs. Backhouse & Co.'s bank until a permanent investment for it could be obtained.

It was resolved that the annual income should be given to two poor old and industrious inhabitants of the parish, and Mr. George Gent and Mr. William Todd were elected as the first recipients. The income still continues to be disposed of in the same manner—the present recipients being Mr. John Howe and Mr. William Kitching. At the Easter meeting, in 1861, a resolution was passed that the principal sum of £100 should be invested in India five per cent. bonds, in the names of the vicar and churchwardens.

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## LOST CHARITIES.

According to the Churchwardens' books, there were other three items of charities connected with the parish of St. Andrew's, which seem to have been completely lost to the poor of the parish—viz., the sum of £20 which was bequeathed by the will of the Rev. Ezra Emmerson, bearing date 28th December, 1733, and which was lent out to Nathaniel Pewterer; £30 formerly laid out on mortgage of premises belonging to William Walton; and £18 lent on bond to William Richardson.



## FRIENDS' MEETING HOUSE.

The beginning of the seventeenth century was remarkable for having been a time of great dissention respecting religion in this country. Many persons had been dissatisfied with the settlement of the Church of England during the reign of Queen Elizabeth, and various societies of Dissenters had accordingly arisen, some of whom evinced their sincerity by generous sufferings under the intolerance of those who governed Church affairs at that time. In the year 1665, the Corporation Act, the Act of Uniformity, the Conventicle Act, and the Five Mile Act, were all passed. The Corporation Act required all persons holding offices in municipal corporations to take the sacrament of the Lord's Supper according to the rites of the Church of England, to renounce the solemn League and Covenant, and to swear that they believed it unlawful to take up arms upon any pretence whatever against the King. The Act of Uniformity required all clergymen to declare their assent to everything contained in the Prayer Book, and all schoolmasters were obliged to have a license from the Bishop. The Conventicle Act declared all meetings of more than five persons, except the household, for religious worship—not according to the Prayer Book—seditious; and all persons above sixteen years old who attended, for a first offence were to be fined or imprisoned for three months; for a second, fined or imprisoned for six months; and for a third, transported for seven years. The Five Mile Act required all dissenting ministers to take an oath similar to that imposed by the Corporation Act, and in case of refusal, they were not to approach within five miles of any borough or place where they had ever preached, nor to act as schoolmasters, under a penalty of £40 and six months' imprisonment.

From the following extract from a letter written by Mr. Edward Arden (house steward to Bishop Cosin), and dated from Auckland Castle, March 27th, 1663, it would appear that our town had in some measure partaken of the troubles of those times:—"My Lord is now, and was yesterday examining several Anabaptists, who have a witness come in against some of them, that upon oath sweares, that they at their meetings entered into a solemn oath upon the Bible to destroy the Parlement, the Bishops, and Clergie, and the Gentre too, if they oppose them. Wee have now horse and foot, but no great number heare in towne, and at Durham in readiness," &c. In the account rolls of Bishop Cosin, under date August 23rd, 1665, we find the following:—"To Darlington foot post that brought letters about the Quakers, 2s."

From what has already been said in the previous pages of this work, it will be evident to the reader that the Quakers were amongst the first to make themselves amenable to the above enactments, and to introduce dissent into what would then have been thought the exclusive domain of the Established Church—Bishop Auckland having been from the earliest times one of the principal residences of the Bishops of Durham, and many of the inhabitants of the town would, no doubt, be in a great measure dependent upon the Bishop and those who surrounded him for their daily bread.

In the year 1662, John Longstaff, of Bishop Auckland, became a convert to Quakerism, and the persecuting spirit of the age seems to have reached the town about the same time, inasmuch as in 1666 (as has already been stated) Edward Lannerson, yeoman, Anthony Hodgson, and Emanuel Grice were transported by the Court of Quarter Sessions at Durham, for meeting at his house for the purpose of following and practising the religious rites of the Society of Friends. This circumstance seems to have taken place about fifteen years subsequent to the first ministrations of George Fox, its founder, from which we may infer that our town was one of the first places into which the religion of Quakerism made an inroad; but, unfortunately, in consequence of the loss of an early minute book, we have not been able to gather much information respecting its early history, or the exact date of the building of the first chapel. Tradition has, however, handed down a



circumstance which proves the existence of a place of worship belonging to them at a time not much anterior to that already stated. This chapel stood upon the same site as the present one, and in a line with the neighbouring houses in Newgate Street. Some time during the rebellion in Scotland, and previous to the battle of Sheriff-Muir, which was fought November 13th, 1715, a company of soldiers were passing through the town on their way to the north, when one of them, on passing the chapel, raised his matchlock to his shoulder and fired point-blank at the door, shattering it in several places. When the present chapel was built, in 1840, the door was transferred to the entrance of the graveyard in the Back-way, where it remained, still bearing the marks of the contents of the soldier's weapon, until the summer of 1871, when it was substituted by a new one.

According to the journals of George Fox, the first meetings for discipline established by the Society of Friends were held in the Bishopric of Durham about the year 1653; and amongst the "Swathmore Manuscripts" is a document of a few years' later date relative to the establishment of the monthly meetings in the city of Durham; it is endorsed by George Fox himself, and signed by sixteen Friends, amongst whom is the name of our townsman, John Langstaffe, who, as will be seen in the following extract taken from the same document, was appointed to receive collections:—

And seeing at present there is a great need for a collection, by reason of some great sums of money that have been laid out, and more is to be laid out, we recommend it to your several meetings to do herein every one according to your freedom in the present necessity, and to give notice the next First-day, that it may be collected for the poor the First-day following, and to be paid over to John Langstaffe; and a note of the sums subscribed by some Friends from every meeting.

\* John is said to have become a convert under the ministrations of Anne Audland (better known as Anne Camm, the name of her second husband), and in No. 16 of the "York Tracts," published by the Society of Friends, we find the following, which seems to confirm in some degree the truth of this statement:—

The first journey of Anne Audland in the work of the ministry was into the county of Durham; and being engaged in preaching to the people in the town of Auckland, on a market day, she was arrested and imprisoned. But that love which prompted her to seek the salvation of souls, was not to be restricted by the narrow walls of a prison-house. Under its constraining influence, she continued preaching to the people from the window of the jail, declaring the truths of the Gospel, and inculcating the necessity of being seriously engaged for the welfare of the immortal soul. Several persons were much affected by her testimony, and toward evening she was discharged from her confinement. John Langstaffe, a man of considerable eminence in the neighbourhood, was so reached by her ministry, that he voluntarily accompanied her to prison, and on her release took her to his house. His wife, however, offended at her husband's conduct and apparent change, received him and his guest with language which shewed her disapprobation. Unwilling to take up her lodging where she perceived her presence was not welcomed by one of the heads of the family, Anne withdrew into the fields, designing to seek some shelter there, where she might be secure for the night. But it happened, providentially, that Anthony Pearson,\* a respectable person, of Rampshaw, who had formerly been a justice, hearing through George Fox, who was then at his house, that Anne was in Auckland, came where she was, just at this time, and conveyed her to his residence. She continued her journey, to the spiritual benefit of many; and when she believed her allotted service was accomplished, she returned home.

The present structure, like most chapels belonging to the Society of Friends, has no architectural pretensions, and is characterised by general plainness. It is calculated to seat about 200 persons. There is also a burial ground attached to the chapel, in which many old and respected inhabitants of the town and neighbourhood have found a last resting place.

\* In 1653, after I had visited friends in that county (Cumberland), I went through the countries into the Bishoprick; having large meetings by the way; and a very large meeting I had at Anthony Pearson's, where many were convinced. In 1663, we went from York to Burrowbridge, where I had a glorious meeting. Thence we passed into the Bishoprick to one Richmond's (at Heighington), where there was a general meeting, and the Lord's power over all, tho' people were grown exceeding rude about this time. After the meeting we went to Hy. Draper's, where we stay'd all night; and the next morning a friend came to me as I was passing away, and told me if the priests and justices (for many priests were made justices in that county at that time) could light on me they would destroy me.—"Fox's Journal." Both Pearson and Draper were Justices of the Peace.

## WESLEYAN METHODIST CHAPEL.

In the year 1738, a few persons in London agreed to meet with the Rev. John Wesley (formerly of Lincoln College, Oxford, and afterwards of the City of London) clerk, for the purpose of holding religious conversation, singing, and prayer. In the early part of the following year, the society, as it was called, had increased to about sixty persons; and in April of the same year, the Rev. John Wesley being in Bristol, a few persons in that city also agreed to meet weekly, with the same intentions as those who met in London under the advice and religious direction of the said John Wesley and of his brother, the Rev. Charles Wesley. Similar meetings were also commenced at Kingswood and Bath; but, in the year 1740, a part of the society in London placing themselves more immediately under the pastoral charge and ministerial direction of the Rev. John Wesley, agreed to meet together in a building called the "Foundery," in Moorfields, which he had purchased and converted into a place for religious worship. The same disposition to place themselves under the pastoral charge and ministerial direction of John Wesley and Charles Wesley appearing in the societies at Bristol and other places, which John Wesley regularly visited for the purpose of preaching the gospel and giving spiritual advice, a body of rules, entitled "The Nature, Design, and General Rules of the United Societies in London, Bristol, Kingswood, Newcastle-upon-Tyne, &c.," was drawn up in the year 1743 for their government. These rules were signed by the Rev. John Wesley and the Rev. Charles Wesley, and became then (and continue to be) the rules by which all persons united in the said societies were (and are) required to conduct themselves. And in the manner above mentioned was instituted and established, first in London, and afterwards in other places, the religious body now generally known by the appellation of "The People called Methodists."

Wesleyan Methodism seems to have made its first appearance in Bishop Auckland about the early part of the present century. Its doctrines were first expounded in a room situated in "Matthew Forester's Yard," to which allusion has been made in a former chapter in connection with Lord Crewe's Charity. We are, however, unable to ascertain who were its first exponents,\* or who were the first to accept its doctrines; but there are people still living who can remember with what ridicule and suspicion Methodists and Methodism were received, and how those who, from curiosity or other motives, felt disposed to attend the services were in the habit of stealing along the Backway and down Great Gates to avoid being observed. But this was a circumstance which might naturally be expected in a town containing the residence of the Prince Palatine.

It would appear, however, that the society soon gained sufficient strength to venture upon the building of a chapel, as in the year 1804 a site was obtained by the purchase of an old cottage which had previously been used as a school-house by Master Snowdon, a well-known pedagogue of those days, and which stood upon a portion of the ground occupied by the present chapel. We give the following extract from the deed of conveyance :—

And, whereas, by articles of agreement, bearing date the Fourteenth day of March, One Thousand Eight Hundred and Four, and made between the said William Blackett of the one part, and the said John Wilkinson of the other part, the said John Wilkinson did contract and agree with the said William Blackett for the purchase of the premises comprised in the before recited surrender of the Fourth day of October, One Thousand Eight Hundred and Four; subject, nevertheless, to the life estate of the said Mary Stephenson in four rooms, at the east end of the said premises, for the sum of one hundred and twenty pounds.

\*There seems no record as to whether John Wesley ever visited Bishop Auckland when on his tour through the British Isles, although he is said to have visited Barnard Castle. At that place, according to Mr Layton in his "Castle Barnard," he met with a rather "cool" reception. He says, "The enlightened townsmen of that place, staunch resisters of innovation in religion, literally threw cold water upon his efforts to convert them; for, bringing out the water-engine, they showered down their blessing upon his head, till this persecuted friend of mankind deemed it advisable to commence a retreat, in which he was pursued by the implacable enemy with their flying artillery; and not until he had fairly cleared the place was he enabled to wash his hands of them."

There seems no record as to who laid the foundation stone of the first chapel, or who preached the opening sermons; or whether it was customary in those days, as in more modern times, to celebrate events of this description in a manner befitting their importance. The cheap newspaper press—the great chronicler of such events—had not then sprung into existence, and hence the particulars have been allowed, like many similar events, to die out and be forgotten with the generation who witnessed them.\*

Four years after the first building was erected, we find in a deed of surrender, dated May 1st., 1807, that an adjoining cottage was purchased from James Barry, of the city of Durham, currier; and that the whole property, including the chapel previously built, was surrendered to and put in trust of Richard and Anthony Steele, both of Barnard Castle, curriers; Isaac Nicholson, of the same place, stationer; John Wilkinson, of Bishop Auckland, currier; Henry Kilburn, of the same place, whitesmith; William Atkinson, of the same place, tailor; Benjamin Liddell, of Cater House, farmer; Michael Bell, of the parish of Brancepeth, brickmaker; and William How, of Byers Green. We extract the following from the trust deed above mentioned:—

Now this indenture witnesseth that in pursuance of the said trusts and confidence so placed in the said James Barry as aforesaid, and for carrying the same trusts into execution, and for and in consideration of the sum of ten shillings of lawful money of the United Kingdom of Great Britain and Ireland (as current in Great Britain), to the said James Barry, in hand well and truly paid by the said Richard Steele, Anthony Steele, Isaac Nicholson, John Wilkinson, Henry Kilburn, William Atkinson, Benjamin Liddell, Michael Bell, and William How, at or before the sealing and delivery of these presents, the receipt whereof is hereby acknowledged: He, the said James Barry, for himself, his heirs, executors, and administrators, doth covenant, promise, and agree with and to the said Richard Steele, Anthony Steele, Isaac Nicholson, John Wilkinson, Henry Kilburn, William Atkinson, Benjamin Liddell, Michael Bell, and William How, by these presents in manner following, that is to say, that he, the said James Barry, shall and will, within ten days from the date of these presents, surrender into the hands of the lord, and according to the custom, of the manor of Bondgate in Auckland, to the use of the said Richard Steele, Anthony Steele, Isaac Nicholson, John Wilkinson, Henry Kilburn, William Atkinson, Benjamin Liddell, Michael Bell, and William How, and their sequels in right, all and singular the said premises, with the appurtenances, described in the before-recited surrender of the fourth day of October, one thousand seven hundred and thirty-seven, and surrendered to the said James Barry by the before-recited surrender of the thirteenth day of February, one thousand eight hundred and six, which said premises do now consist of and comprise a messuage or tenement or dwelling-house, now in the possession of Thomas Blackett, and also a building lately erected for a meeting-house for the said society, called Methodists, with the outbuildings, yard, or garden behind the same premises, and other the appurtenances thereunto belonging, situate, standing, and being in Bondgate Street in Bishop Auckland aforesaid, which premises do bounder on a messuage and garden belonging to Dorothy Whitfield, widow, on the east and north, on a messuage belonging to Mr Dixon on the west, and the town street on the south, together with all and singular houses, outhouses, edifices, buildings, ways, waters, water-courses, lights, liberties, privileges, emoluments, and appurtenances whatsoever to the said premises, or any part thereof belonging, or in anywise appertaining, or to or with the same used, occupied, possessed, or enjoyed. To have to the said Richard Steele, Anthony Steele, Isaac Nicholson, John Wilkinson, Henry Kilburn, William Atkinson, Benjamin Liddell, Michael Bell, and William How, and their sequels in right to, for, and upon the several trusts, provisoes, and conditions, and to and for the several intents and purposes hereafter mentioned, expressed, and declared (that is to say), upon special trust and confidence and to the intent that they, the said Richard Steele, Anthony Steele, Isaac Nicholson, John Wilkinson, Henry Kilburn, William Atkinson, Benjamin Liddell, Michael Bell, and William How, and the survivors of them and the trustees for the time being (to be nominated and appointed in manner hereinafter mentioned), do and shall from time to time, and at all times hereafter, permit and suffer the said Society of Methodists, for the time being resident at or in the neighbour-

\*The late John Wilkinson was one of the first men of distinction in this town who joined the Wesleyan body, and has generally been considered the father of Wesleyan Methodism in Bishop Auckland. He was a christian of the old type, though he had none of the canting acidity of puritanism in him. His character was mild and benevolent, with a quaint humour, which he oftentimes used in a quiet way in the pulpit as well as out of it;—for he was what is termed a local preacher, and oft occupied that position on a Sunday afternoon. An anecdote is related of him illustrative of this trait in his character. He was much troubled during his ministrations by the sleeping, during sermon time, of two of his hearers, who were old members, and who always sat together in the singing pew immediately below the pulpit, and he hit upon the following expedient to keep them both awake. He went to one of them, who for the sake of distinction we shall call Jackey, and said to him, "Jackey, aw wish thou would look after auld Tommy, and try to keep him awake; he falls asleep every Sunday afternoon and snores like a trooper, disturbing both the preacher and the whole congregation." After extorting a promise from him that he would do so, he also went to Tommy and made precisely the same complaint against Jackey, at the same time urging the same request that he would also look strictly after his neighbour and keep him awake; and the result was, that their unconscious watchfulness of each other kept them both awake, and worked in them an effectual cure. Another anecdote is told of a reproof he gave to another member, who was fond of spending his time in trifling things to the neglect of his more important work, and whom he found one day making a bird cage. "John," says he, "when I was a child, I spoke as a child; I understood as a child; I thought as a child: but when I became a man I put away childish things."

hood of the said town of Bishop Auckland, to use and enjoy the said meeting house, with the appurtenances, to assemble and meet together in to hear God's holy Word read and expounded, and for social prayer and other acts of religious worship; and also from time to time, and at all times hereafter, to permit and suffer such person and persons as shall be appointed and sent by the general yearly conference of the people called Methodists (as described and established in and by a deed poll of John Wesley, late of the City Road, London, clerk, deceased, under his hand and seal, bearing date the twenty-eighth day of February, one thousand seven hundred and eighty-four, and enrolled in [his] Majesty's High Court of Chancery) to officiate therein as ministers or expounders of the Word of God, and in case no such person or persons shall be appointed by the said general yearly conference as aforesaid, upon trust to permit and suffer such person and persons to officiate therein in the said capacity or office as shall from time to time be nominated and appointed by the said trustees or the survivors of them, or the trustees for the time being of the said premises, or the major part thereof. Provided always that such person and persons so to be respectively appointed as aforesaid preach no doctrine contrary to the New Testament, and to what is contained in the notes and annotations thereon and in the several volumes of sermons written and published by the said John Wesley.

This chapel becoming too small for the increasing requirements of the Society, a new edifice was projected and built in the year 1842. The following account of the laying of the foundation stone, and also the services held in connection with the opening of the chapel on its completion, we cull from Richardson's "Local Historian's Table Book."—

1842 (June 14).—Tuesday, the foundation stone of a new Wesleyan chapel was laid in Back Bondgate, in Bishop Auckland, by the Rev. Francis Neale, the superintendent of the circuit, and the Rev. John Stirzaker, assisted by the trustees, and the Rev. Mr. Day, of Darlington, and the Rev. Mr. Lewis, of Richmond. A considerable number of persons assembled to witness the interesting ceremony.

1842 (Nov. 1).—Tuesday, the new and commodious Wesleyan chapel, at Bishop Auckland, was opened; when sermons were preached, in the morning and evening by the Rev. R. Newton, of Manchester, and in the afternoon by the Rev. R. Webb, of Darlington. On Sunday, the 6th, sermons were also preached, in the morning and evening by the Rev. T. Capp, of Sunderland, and in the afternoon by Mr. R. Watson, of the same place. On Tuesday, the 8th, sermons were again preached, in the morning and evening by the Rev. Dr. Beaumont, of Liverpool, and in the afternoon by the Rev. R. Day, of Darlington. Collections in behalf of the chapel were made after all the services, amounting to £72.

Again, in the year 1865, the Wesleyan body having increased somewhat largely, and finding their chapel inconvenient and too small for their requirements, determined to rebuild and enlarge it. With this view, arrangements were made to lay the corner stone on Whit-Monday, June 5th. About half-past two o'clock the school children and teachers assembled in the school-room, in Russell Street, and, headed by their flag, proceeded by Tenters and Newgate Streets to the site of the new building. As soon as all were arranged in order, the Rev. H. Hayman gave out a hymn, which the congregation having sung, the Rev. Thomas Barr read a portion of Scripture, and the Rev. B. N. Haworth offered up a suitable prayer, the Rev. H. Hayman afterwards delivering an appropriate address. The Rev. W. S. Caldecott then read a paper, on which was inscribed the following:—"Bishop Auckland Wesleyan Methodist Chapel.—The corner stone of this chapel was laid on Whit-Monday, June 5th, 1865, by M. M. Youll, Esq., of Newcastle-on-Tyne, in the county of Northumberland; F. R. N. Haswell, Esq., architect; M. Braithwaite, senr., C. Watson, Matthew Braithwaite, junr., Andrew Thompson, Isaiah Cleminson, James Nevison, Robert Turner, Henry Marshall, Thomas Pallister, John Watson, R. Mascall, Nicholas Tate, John Dixon, Robert Wilson, T. Greener, W. Lishman, Jacob Goundry, Nicholas Raine, Ed. Willis, William Olliver, trustees. Andrew Thompson and Isaiah Cleminson, treasurers. Matthew Braithwaite, jun., and Henry Marshall, secretaries. Isaiah Cleminson and Nicholas Raine, circuit stewards. The ministers in the circuit were the Revs. Henry Hayman, superintendent, B. N. Haworth, Thomas Barr, and William Shaw Caldecott, home missionary minister. The Rev. Dr. Osborn, president of the conference, in place of the Rev. W. L. Thornton, who died during the presidential year. The first Wesleyan chapel erected in Bishop Auckland was built on this site in the year 1804, and enlarged in the year 1842." The paper, together with a copy of the "Recorder" and the last issues of the local newspapers—the "Auckland Times" and "Auckland Herald;" a photograph of all the Wesleyan

ministers who had travelled in the circuit ; a circuit plan ; a copper coin, bearing the date of the current year ; and a photograph of the old chapel, were then placed in a bottle and deposited in a cavity of the stone. Mr. M. Braithwaite, senr., then presented a silver trowel to Mr. Youll, and that gentleman having laid the foundation stone, addressed the assemblage at some length. A collection was made at the close of the ceremony, and the children and friends then returned to the school, where tea was provided for them. After tea, a public meeting was held in the same room, the chair being occupied by the Rev. H. Hayman, and addresses were delivered by several ministers and friends.

On Tuesday, July 24th, 1866, the building was again opened for divine service. In the course of the day, a varied assortment of needlework and children's wearing apparel was exhibited for sale in the large vestry behind the chapel. In the afternoon, a sermon was preached to a large and attentive congregation by the Rev. J. Rattenbury, of London ; at the conclusion of which the greater portion of the company proceeded to the Town Hall, where a tastefully-prepared tea had been provided, and of which about 500 partook. During tea, Mr. Brotherton's quadrille band added considerably to the enjoyment of the meeting by playing a choice selection of popular airs. The services of the day were concluded by another eloquent and appropriate sermon, preached by the above-named reverend gentleman. The proceeds of the day, inclusive of the collections, amounted to the sum of £75.

The new building—which bears no very decided architectural features, and may be classed amongst those of the modified Italian—stands in exactly the same position as the two former chapels, the front of the edifice facing North Bondgate. The western side is totally hid from sight by the adjoining property, whilst the eastern side is very imperfectly seen from the street, hence the ornamentation of the exterior is entirely confined to the south front, which is treated in a manner to give the greatest possible apparent height. The centre part is slightly advanced from the sides, and flat pillars are formed at the angles to give additional vertical lines. The two entrance doors are placed in a gabled projection, with a circular sexfoiled window over them. The jambs of the doors are ornamented with shafts with carved caps and moulded bases and boldly moulded arches. On either side of the doors are small windows lighting the lobby, and in the wings at some distance from the ground are windows with a central shaft with cap and base, lighting the staircases leading from the lobby to the gallery. The upper part of the centre of the front has a stepping corbel table following the line of the roof, and in the space between this and the gable over the entrance doors are placed three windows, the middle one having two lights, with a stone mullion and arched heads, enclosed in a stilted semicircular arch highly moulded, and a circular light in the head. The spandrels are filled with flat carved foliage. On each side of the two-light windows are smaller ones with circular heads, panelled pilasters, carved caps, and bases between them. The gable is finished with a boldly-moulded tabling. The length of the chapel is now 60 feet and the width 42 feet, providing ample sitting accommodation for about 700 persons. The arrangement of the interior is symmetrical, an aisle being carried the length of the chapel from each entrance door, with seats in the centre group, varying from 3 feet 6 inches wide to 2 feet 9 inches wide, whilst those against the walls are somewhat less. The gallery front is panelled and moulded, and is, together with the rest of the interior wood work, stained and varnished. The lighting is principally by two sunlights in the ceiling, and wall brackets under the gallery. At the north end of the building, under the organ gallery, is a minister's vestry, and behind that a large vestry, 30 feet by 20 feet.

As has already been stated, the designs for the building were furnished by Mr F. R. N. Haswell, architect, of North Shields, under whose superintendence the entire work was carried out. The contractors were—For the mason work, Mr. John Watson ; joiner work, Messrs. Braithwaite and Son ; painting, Mr. Thos. Pallister, Bishop Auckland ; iron-founding, Messrs.

Walker and Emley; and plumbing, Mr. J. Watson, of Newcastle-on-Tyne. The entire cost of the building was about £1,600.

### ORGANIST AND CHOIR FUND.

Henry Dowson,\* of Bishop Auckland, builder, by his will, dated the 19th day of December, 1847, established a fund for securing permanently an efficient organist and choir to aid in the divine worship in the Wesleyan chapel. The bequest is as follows :—

I give and bequeath unto the chapel stewards of Bishop Auckland Wesleyan Methodist chapel, and to the superintendent minister for the time being of the Bishop Auckland circuit of the Wesleyan Methodist Connexion, the sum of four hundred pounds, upon trust that the chapel stewards and superintendent minister for the time being of the said chapel shall pay and apply the yearly income and produce thereof for the support of the organist in the said chapel, and for the keeping up of the singing choir in the said chapel, for the purpose of divine worship. And I direct that the receipt of the chapel stewards and superintendent minister for the time being of the said chapel shall be a sufficient discharge to my executors for the said legacy ; and I direct the above legacies to be paid at the end of six calendar months from my decease.

### CHAPEL AND MINISTERS' FUND.

The same gentleman also by his will founded a "Chapel, Ministers, and Travelling Preachers' Fund," by a munificent donation of £800. The bequest in the will is appended :—

I give and bequeath unto my friend John Pattison, of Bishop Auckland aforesaid, joiner, William Buxton, of the same place, watchmaker, and my foreman, Alexander French, of the same place, mason, the sum of eight hundred pounds, to be invested by them as soon as may be, in their names, on the public stocks or funds of Great Britain, and upon trust to pay the yearly income and produce thereof to the said John Pattison and Jane Pattison, his wife, during their lives, and during the life of the survivor of them, for their, his, or her benefit. And from and after the decease of the survivor of them, the said John Pattison and Jane, his wife, I give and bequeath one equal half part of the said sum of eight hundred pounds, or of the stocks or funds on which the same may be invested, unto the trustees for the time being of the Wesleyan Methodist chapel subsisting in Bishop Auckland, to be applied by them for the purposes of the said chapel. And I direct that the receipt of the major part of such trustees for the time being shall be a good discharge to my executors for the same legacy. And as to the other equal half part of the said sum of eight hundred pounds, or of the stocks or funds on which the same may be invested, I give and bequeath the same unto the superintendent minister for the time being of the Bishop Auckland circuit of the Wesleyan Methodist Connexion, the stewards of the same circuit for the time being, the stewards of the same circuit town for the time being, and also the chapel stewards for the time being of the Wesleyan Methodist chapel in Bishop Auckland, the circuit town. And I direct the annual income and produce of the same sum to be applied in and towards the payment of the expenses in the maintenance of the ministers and travelling preachers officiating in the Bishop Auckland circuit, and other charges coming upon the same circuit. And I direct that the receipt of the superintendent minister for the time being, and of the major part of the respective stewards before mentioned, shall be a sufficient discharge to my executors for such legacy.

\* Henry Dowson died at Bishop Auckland on the 20th March, 1850, and left a considerable sum for the building and endowment of a school at that place. The life of this enterprising man affords an encouraging example of what may be effected by patient industry, perseverance, and integrity. He was brought up as an agricultural labourer ; but, tiring of the plough, he engaged himself, at the age of 20, to a stone-mason for three years, receiving only about 3s. a week. With this small sum, and a trifle he had contrived previously to save, he managed to support himself. On completing the term of his engagement, he worked as a journeyman for some time, and then began to undertake work on his own account to a limited extent. By dint of industry and foresight, he conducted his business with success, and was enabled to extend his operations. He contracted for the execution of several undertakings, the principal of which was the masonry department of the Wear Valley Railway. At the time of his death, he had accumulated a considerable fortune. His private charities are said to have been numerous ; he was a liberal contributor to the cause of Wesleyanism, of which body he was a member ; and, besides providing amply for his poor relations, he left £500 to the Baptist Chapel at Hamsterley, his native place. The cemetery attached to the Baptist chapel at Hamsterley is the family burial-place of the late Mr. Dowson, to whose memory the following epitaph is inscribed :—

" By skill in art he gained an earthly name,  
And carved himself a title on the scroll of fame.  
By virtue, truth, benevolence, and love,  
He also gained a passport to the realms above.  
Tread softly, gentle reader, o'er this his humble dust ;  
He lived and died an honour to the good and just."

## PRIMITIVE METHODIST CHAPEL.

From what we have been able to gather respecting the early history of Primitive Methodism in Bishop Auckland, it seems to have made its first appearance in the town about half a century ago, some ten or twelve years subsequent to its first propagation on Mow Cop, in Cheshire, by Lorenzo Dow, who had crossed the Atlantic for the express purpose of stirring up religious earnestness in England. To his ministrations came Hugh Bourne and William Clowes of the Wesleyans, both of whom became his converts, and who are generally considered the founders of Primitive Methodism in this country.

The doctrines of the society seem to have been introduced into the town of Bishop Auckland in pretty much the same way as in the more southern towns of the country, viz., in the highways and bye-ways, and by holding open-air services. Their first ministrations are said to have been held in the Market Place, and would, no doubt, from their novelty, attract a good deal of attention, although Wesleyan Methodism had preceded it a few years, and paved the way in some degree for its reception. Two old men from the neighbouring village of Middridge, named respectively Thomas Burton and John Graham, are said to have conducted the services, but how they were received by the inhabitants in general, or with what success their first preachings were attended, there seems to be no particular or authentic record. It would seem, however, that a few converts were made, as a very humble place of worship was soon afterwards obtained, situated above a stable in Fore Bondgate; and shortly after this we find one of its principal founders—William Clowes—visiting the town and preaching in that place, the room being densely crowded on the occasion. During the service the building was felt to give way, but beyond causing considerable consternation amongst the congregation, nothing more serious occurred. This room continued to be occupied by the society for several years, and many of the most eminent men in the Connexion preached within its walls. An increasing congregation, however, rendered it necessary that a more commodious place should be provided, and we next find the congregation worshipping in a building situated in Newgate Street. In the year 1841, the members resolved to erect a building better adapted to their requirements; and on the 20th of November of the same year the foundation stone of a new chapel, situated at the upper end of William Street, was laid. This building was used as a place of worship until the year 1868, when it was decided to erect a new chapel in Tenters Street. On the 10th of April (Good Friday) of that year the foundation stone of the present structure was laid by Charles Pease, Esq., of Darlington, in the presence of a large assembly of ministers, laymen, and the general public. The proceedings commenced at two o'clock by the meeting engaging in devotional exercises. A bottle containing a paper on which was inscribed the names of the trustees of the new building; the names of the architect, mason, joiner, slater, painter, and inspector; also the number of members in the society in connection with the Primitive Methodists in Bishop Auckland; the number of scholars and teachers in the Sabbath-school; a copy of the "Auckland Times and Herald," the "Auckland Chronicle," the "Durham Chronicle," Connexional publications, the name of Charles Pease, Esq., and a circuit plan containing the names of the circuit ministers, was then placed in a cavity of the stone by Mr. Watson, the builder. The Rev. L. F. Armitage then presented a copy of the "History of Primitive Methodism" to Charles Pease, Esq., who, after making a few suitable remarks, performed the ceremony in due form. A hymn having been sung, and prayer offered by the Rev. T. Boyd, the proceedings were brought to a close. In the afternoon a tea party was held in the Town Hall, and in the evening a public meeting was held in the same place. Mr. F. Spoor occupied the chair, and addresses were delivered by the Rev. L. F. Armitage and other ministers. On the Saturday evening following, the Rev.



J. A. Bastow, of Darlington (author of the "Biblical Dictionary"), delivered a lecture in the Town Hall, on "The good old English Bible," the chair being occupied by J. Proud, Esq.

The opening services were held on Sunday, the 5th February, 1869, and were commenced with a public prayer meeting. Sermons were preached in the morning and evening by the Rev. J. T. Harwood, Wesleyan minister, of Crook. The Rev. T. Boyd, Presbyterian minister, of Bishop Auckland, delivered an appropriate discourse in the afternoon. On the following day a tea meeting was held in the School-room underneath the chapel, when about 400 persons were present. A sale of fancy needlework and other articles was also opened the same afternoon. After tea a public meeting was held in the chapel, at which Charles Pease, Esq., presided, when suitable addresses were delivered by several ministers of the town.

The chapel, which cost about £1,000, is built somewhat in the Grecian style of architecture, from designs furnished by Mr. John Braithwaite, of Bishop Auckland. The front is adorned with dressed stone pilasters surmounted with carved caps, and in the centre above the door is a three-light window. The length of the chapel is 65 feet and the width 34 feet, and seats are provided for 350 persons. The old-fashioned pulpit is dispensed with, and in its place there is the modern rostrum. Behind this there is an orchestra twelve feet in length. In front of the orchestra and rostrum there is an open metal fretwork. Underneath the rostrum is a vestry 18 feet by 12 feet, suitable also for a class-room. The school, which is underneath the chapel, is 26 feet by 30 feet, 12 feet in height, and well lighted. On the same floor with the school there is a small house suitable for the residence of a chapel keeper. The various parts of the work were entrusted to the following:—Joiner's work, Mr. John Braithwaite; masonry, Mr. John Watson; slating, Mr. Mascall; painting, Mr. Pickering; iron work, Mr. Wilson, of Blue Row Forge.

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## INDEPENDENT CHAPEL.

The body of Nonconformists known as Independents had its origin about the year 1616, and was generally considered an offshoot of the Brownists, who were followers of the Rev. Robert Brown, a clergyman of the Church of England. Mr. Brown lived about the year 1600, and inveighed against the ceremonies and deceptions of the Established Church, and separated himself from her communion.

A Mr. Robinson appears to have been the founder of the sect, though the first Independent or Congregational Church in England is said to have been established by a Mr. Jacob. The Independents are so called from their independence in relation to other churches, and their maintaining that each church or congregation has sufficient power to act and perform everything relating to religious government within itself, and is in no way subject or accountable to other churches or their deputies; and, therefore, disallow parochial or provincial subordination, and form all their congregations upon a scheme of co-ordinancy.

Although the formation of this particular body dates as far back as the beginning of the 17th century, it was not until the year 1822 that we find any efforts being made to form a congregation in this town. In the absence of any official documents, or other papers bearing on the subject, it is extremely difficult to trace its early history, but we believe we are correct in stating that the existence, if not the actual formation, of the congregation was due to the exertions of the late Mr. William Barrett and the late Mrs. William Dobson, both of whom interested themselves warmly in its behalf. The first ministrations were held in a room situated in the King's Arms Yard, and afterwards in a building immediately behind the premises now occupied by Mr. Philip



Hutchinson, in Newgate Street. The early services were conducted by friends in the neighbourhood and from a distance, and the first minister stationed in the town was the Rev. Mr. Lewis. In the year 1829, through the exertions of the late Rev. Mr. Redman, who was at that time minister, the present chapel situated in Great Gates was erected, accommodation, being provided for about 200 hearers. After its erection and opening, several innovations in the doctrines of the church were introduced, which ultimately led to the resignation of the minister. The building was afterwards vested in the hands of trustees, the necessary deeds stipulating that no doctrines other than those professed by the Independents should, at any time, be expounded within its walls. The register of births and baptisms, containing eight entries, extends from 1824 to 1834.

The congregation is at present under the pastoral charge of the Rev. W. Logan, and we understand that arrangements are being made for the erection of a new chapel, a piece of land situated in Victoria Street having been purchased on which to erect a suitable building.

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### WESLEYAN METHODIST FREE CHURCH.

In the years 1834 and 1835, the secession which took place from the Wesleyan Methodist body found some sympathy in Bishop Auckland and many of the surrounding towns, and the movement being taken up by a few of the members of the first-mentioned denomination, it was decided by them that steps should be taken to form themselves into a separate and independent body. With this object in view, a large room situated in the King's Arms Yard was obtained, and in that place the first ministrations of the newly-formed body were held. After worshipping in the above room for several years, increasing numbers rendered it necessary that a more convenient place should be provided, and in the year 1844 a site, situated in South Road, was obtained for a chapel. The ceremony of laying the foundation stone was performed with the usual observances, and appropriate addresses were delivered on the occasion by Messrs. J. Kipling and J. Harley. The architect and builder was Mr Joseph Teasdale, and the joiner work was executed by Mr. Isaac Smith, of Yarm. The opening services were preached on the 21st of July of the same year, by the Rev. J. B. Young, of Sunderland, and in the afternoon and evening of the succeeding Monday by the Rev. John Guttridge, of Leeds. The building was at that time known as the Wesleyan Methodist Association Chapel; but, in 1857, an amalgamation having taken place between them and the Wesleyan Reformers—the two seceding bodies—it became from that time known as the Wesleyan Methodist Free Church. The dimensions of the original chapel were 42 feet by 36 feet, and it was calculated to hold from 300 to 400 persons.

In the year 1869, the requirements of an increasing congregation led to the projection and building of the present large and commodious chapel, the foundation stone of which was laid on the 20th of July of the same year, by Mr. Alderman Kipling, J.P., of Darlington. The proceedings were commenced by the singing of a hymn; and an appropriate prayer having been offered up by the Rev. N. Chambers, the Rev. W. Lucas read a portion of Scripture. Mr. John Ferguson then stated that a bottle which he held in his hand contained a copy of the "Auckland Times and Herald" of the Friday previous, the "Auckland Chronicle" of the same date, a copy of the circuit plan bearing the names of ministers and local preachers in the circuit, a photograph of the old chapel as it stood before being pulled down, and a document on which were the names of the architect and trustees of the chapel. A handsome mallet and silver trowel, bearing the following inscription, were then presented to Mr. Kipling by the Rev. Marmaduke Miller:—"Presented to Edward Kipling, Esquire, on the occasion of his laying the foundation stone of the United Methodist Free Church, Bishop Auckland, 20th July, 1869." Having accepted the present, Mr.

Kipling laid the foundation stone in the usual way. In the evening of the same day an excellent tea was served to a large company in the Town Hall, in which was also held a bazaar for the sale of fancy and other needlework. At seven o'clock a public meeting was held in the same place, presided over by Henry Mawson, Esq., of Leeds, when addresses were delivered by the Rev. Marmaduke Miller and several other ministers and members of the church.

The building was again opened for divine worship on the 10th of May, 1870, when sermons were preached by the Rev. Marmaduke Miller, after which a tea meeting was held in the school-room adjoining. In the evening a public meeting was held in the chapel, when addresses were delivered by the Revs. M. Miller, Holliday, Crabtree, and others. Special services were also held on the three following Sundays, when appropriate sermons were preached by the Rev. Mr. Mather, President of the Assembly, and several other ministers of eminence connected with the church.

The new chapel and school, which are from designs furnished by Mr. J. D. Thompson, of Bishop Auckland, stand upon an area of about 480 square yards. Within the entrance to the chapel is a lobby 16 feet by 9 feet. On each side of the doorway are stairs to the gallery, each stair being four feet in width, and of stone. The sittings on the ground floor of the chapel are divided into three divisions by two aisles, and afford sitting accommodation for 200 persons. The gallery is supported by cast-iron columns and beams. The pews are continued round the interior of the gallery, and are calculated to hold 300 people, making a total of 500 sittings. The school, which adjoins the chapel, is 49 feet long by 27 feet in width, and is lighted, as well as the chapel, on the front elevations with windows of malleable iron, filled with obscured glass. The contractor for the mason work was Mr. W. J. Wilson; joiner work, Mr. J. Robson; slating, Mr. R. Mascall; plumbing, Mr. Wm. Craggs; painting, Mr. R. Brotherton; and for the heating apparatus and railing, Mr. J. A. Summersall, of Newcastle-on-Tyne. The building, which is characterised by no very decided architectural features, is both neat and substantial, and cost about £2,000.

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### ST. WILFRID'S ROMAN CATHOLIC CHAPEL.

The first services in connection with the Roman Catholic Church in Bishop Auckland were held in the Assembly Room, Shepherd's Inn, Fore Bondgate, in the year 1840. Dr. Hogarth, the late Catholic Bishop of Hexham and Newcastle, who was at that time resident priest at Darlington, after attending to the spiritual wants of his own flock, visited Bishop Auckland on Sunday afternoons, and on those occasions read evening prayers, and frequently preached a sermon to a few Catholics who had been brought into the town and neighbourhood by the public works which were then being opened out. Previous to that time, the few resident Catholics had to go to Croxdale, a distance of eight miles, in order to attend to their religious duties. Shortly afterwards a room, situated in High Bondgate, belonging to the late Thomas Peacock, Esq., was obtained, and which was kindly lent by that gentleman free of charge for about four years. This room was fitted up as a temporary chapel, and in it the Catholic inhabitants of the town were first enabled to attend the holy sacrifice of the Mass since the time of the Reformation. The Rev. Luke Currey (now Canon Currey, of Carlisle,) was the first resident priest.

In the year 1845, a suitable site was obtained for a church, and in the early part of that year the foundation stone was laid with the usual ceremonies by Dr. Hogarth. The edifice was first opened for divine service on the 13th of October of the following year, by the Right Rev. W. Riddle, who celebrated High Mass. The sermon in the morning was preached by the Rev. Richard Gillow, of North Shields, and in the evening by the Rev. James Standin, of St. Andrew's, Pilgrim Street, Newcastle-on-Tyne. The resident priest at that time was the Rev. James Gibson

(now of Kendal), through whose exertions and liberality the funds for building the church were principally raised.

The church, which cost about £1,000, is in the early English style, and was built from designs by James Gibson, Esq., of Newcastle-on-Tyne. It originally seated about 300 persons. In the year 1857 the building was considerably enlarged and a gallery erected at the west end, at a cost of about £500, and it is now calculated to seat between 600 and 700 persons. The chancel is ornamented with a fine stained glass window, containing representations of St. Andrew, St. Helen, and St. Wilfrid, the last named being the saint to whom the church is dedicated. It also contains an organ, built by Mr. H. Hoggett, of Darlington. The present resident priest is the Rev. R. Singleton, and the Rev. J. Stourton is curate. The schools attached to the church were built in the year 1861, at a cost of about £900.

### UNITED PRESBYTERIAN CHURCH.

The foundation stone of the United Presbyterian Church, South Church Lane, was laid in the year 1864, by Mr. John Hedley, of South Shields, with the usual ceremonies; and was opened for divine worship on Tuesday, the 15th of August, 1865. The opening sermon was preached in the afternoon by the Rev. Dr. Cairns, of Berwick-on-Tweed. A public tea and meeting was afterwards held in the Town Hall, presided over by the Rev. Thomas Dods of Crook; and addresses were delivered by the Rev. George Scott, of Towlaw, Rev. J. H. Bruce, Mr. John Hedley, South Shields, the Rev. John M'Niel, of Middlesbrough, the Rev. George Bell, of Newcastle, and the Rev. Dr. Cairns. A sermon was also preached in connection with the opening services on the Sunday following by the Rev. J. C. Bruce, LL.D.

The church is built from designs furnished by the late Mr. J. D. Thompson, architect, Bishop Auckland, and is in the Gothic style of architecture, standing with its front facing South Church Lane, and cost about £1,000. It consists of a church proper, with which is connected, at the south-east angle, a tower eight feet square, with buttresses, the spire being slated and surmounted by a weather vane. At the base of the tower is a door, which serves as an entrance to the vestry and school-room which are placed behind. Above the last-mentioned rooms is a comfortable dwelling for the chapel keeper. Internally the church is 45 feet in length by 34 feet in width, inclusive of a lobby, and has been seated with open stalls, affording accommodation for about 260 persons. The building is so arranged that, should it be found necessary, a gallery can be erected at the sides and over the lobby, which would seat an additional 200 persons. The timber of the roof principals is exposed, and is stained and varnished. The height from the floor to the roof is 20 feet, and in the centre part 28 feet. The artificial lighting of the church is effected by two rows of three-light brass standards, circular panels being formed in the ceiling for the purpose of ventilation. The pulpit is constructed with Gothic pierced frame work and lined with deal. It is somewhat in the shape of a platform, extending the full length between the angles, approached by stairs at each end, and is 2 feet 6 inches above the floor of the pews. The main entrance is in the gable fronting the street, having double doors, over which there is a three-light window, also a ventilating window over the ceiling. On each side of the door there is a single-light window. The church is lighted from the sides with two-light windows, constructed so as to provide for side galleries. The whole of the windows are glazed with plate glass in checks formed in the stone jambs. The building is fronted by a neat iron palisading, having cast iron entrance gates. The contractor for the mason work was Mr. John Walker; for the joiner work, Mr. Jeremiah Thompson; painting and glazing, Mr. Arthur Cummins; plumbing and gasfitting, Mr. T. Snaith; slating, Mr. R. Proctor, of Darlington. The Rev. T. Boyd, B.A., is the present resident minister.

## PUBLIC BUILDINGS.

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### MECHANICS' INSTITUTE.

The first meeting for the establishment of the present Mechanics' Institute (a previous one having had a brief existence) was held in the year 1847, in the Friends' School-room, at that time situated in the Back-way, at the upper end of Great Gates. A few friends of progress wishing to improve the intellectual condition of the town, met together in that place, and drew up a code of rules, and each lent a few volumes of books until the requisite funds were subscribed for the purchase of a few cheap and popular works as a nucleus for a permanent library. Shortly after that time a room was taken in the Market Place, which was used for about seven years as a reading room and library, and in which lectures were given by several members of the committee and other friends. In the year 1855 the present site—on which previously stood the School of Industry—was purchased from the Governors of Bishop Barrington's Charity, principally through the instrumentality of the late William Hepple, Esq., who was for many years President of the Institute, and who took a great interest in its welfare. The building, including fittings for the reading room and library, cost about £500. The late Joseph Pease, Esq., subscribed £100 towards the purchase. This building being thought inconvenient, and unequal to the increasing requirements of the Institute, the committee determined upon rebuilding it, and accordingly, in 1865, plans for the present structure were prepared, and in the month of June of the following year it was completed and opened for the use of the members.

The Institute during its existence has held two Polytechnic Exhibitions—the first in the large room connected with the building, in the year 1860; the last in the Town Hall, in the year 1864, both of which were highly successful in a pecuniary point of view, as well as a great treat to the general public. It has also done much for the encouragement of Penny Readings, and has frequently had classes in the winter season for the study of the various elementary branches of science, &c. It numbers at the present time about 200 members, and has a library of 12,000\* volumes in every department of history, science, and literature. The reading room is supplied with the principal periodicals of the day, and a number of daily and weekly newspapers. The following is a list of officers for the present year:—President: John Proud, Esq. Vice-Presidents: Matthew Richley and James Reid. Treasurer: William Armstrong. Secretary: John Adams. Librarian: John Edmondson. Committee: John Dowling, John Murrey, G. E. Briggs, George Taylor, William Jackson, Joseph Joplin, Christopher Preshous, R. D. Middleton, and Matthias Hammond.

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### TOWN HALL.

The Town Hall was built in the year 1861, by a Joint Stock Company, called "The Bishop Auckland Town Hall and Market Company, Limited." In the memorandum of association the object for which the company was established is set forth as follows:—

Firstly. The purchasing, renting, and holding of lands of any tenure in the parish of St. Andrew's Auckland, in the county of Durham.—Secondly. The purchasing, renting, or otherwise acquiring the estate, right, and interest, or any part thereof respectively, of any person or persons, or body or bodies corporate, in or to the rents, tolls, and dues, or

\* The facilities for obtaining the loan of good books in Bishop Auckland at the present day forms a striking contrast with those offered when the author was a boy. The only public libraries in the town at that time belonged to the Wesleyan Methodist Society and Mr. P. Fair. The former consisted principally of Methodist Magazines and a few volumes of travel and missionary enterprise, and the latter works of fiction. These were lent out to read at a charge of one penny per volume, on condition that they were returned at the expiration of a certain number of days. A book club was also established by a few of the gentry, who held their meetings in Mr. Fair's shop, and who sold their stock at the end of each year.

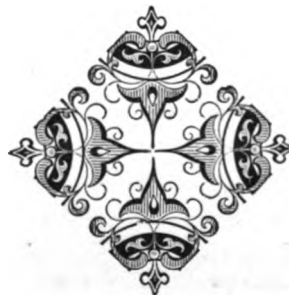
right of levying and receiving rents, tolls, and dues, or any of them, at, in, or in respect of the Market of Bishop Auckland aforesaid.—Thirdly. The erection and formation on any of the aforesaid lands of a Town Hall, Reading and Assembly Rooms, and Market House, and such other houses, buildings, yards, enclosures, and conveniences as the Company may from time to time determine.—Fourthly. The keeping up of a Market at Bishop Auckland aforesaid.—Fifthly. The selling and demising of, and the granting easements and rights of user of, and over the aforesaid lands, Town Hall, Reading and Assembly Rooms, and Market House, and other houses, buildings, yards, enclosures, and conveniences, or any of them, or any part thereof respectively.—Sixthly. The levying and receiving of moneys, rents, tolls, and dues for or in respect of any such sales, demises, and grants as aforesaid.—Lastly. The obtaining of such grants, licenses, and powers, whether parliamentary or otherwise, and the doing of all such other things as are or may be incidental or conducive to the attainment of the aforesaid objects or any of them.

The value of the shares was £5 each, and the scheme was taken up by the principal gentlemen and tradesmen of the town. Mr. John Johnson, of Newcastle, was the architect, and Mr. Richard Cordner contractor for the entire building. We give the following statement of capital account, in which will be found the various items in connection with its erection :—

	£	s.	d.		£	s.	d.
To 1124 Ordinary Shares at £5 ...	5620	0	0	By Formation... ..	278	4	6½
„ 150 five per cent. do. at £5 ...	750	0	0	„ Purchase of Property ... ..	1130	0	0
„ 45 six per cent. do. at £5 ...	225	0	0	„ Purchase of Tolls ... ..	500	0	0
„ Loan on Mortgage ... ..	4000	0	0	„ Stalls .. ..	67	0	0
„ Old Materials Sold ... ..	155	9	0	„ Law Charges ... ..	360	15	1
				„ Building ... ..	8101	4	7
				„ Fittings ... ..	143	18	0½
				„ Shares Forfeited ... ..	27	0	0
				Balance ... ..	142	6	9
	£10,750	9	0		£10,750	9	0

The following are the names of the original subscribers appended to the Articles of Association, together with the number of shares taken by each person :—

	NO. OF SHARES.		NO. OF SHARES.
William Trotter, Bishop Auckland ...	40	William Burton, Bishop Auckland ...	10
John Jobson, Bishop Auckland ...	5	John Angus, Bishop Auckland ...	5
Thos. B. Thwaites, Bishop Auckland ...	4	Philip Robinson, Bishop Auckland ...	5
William Joplin, Bishop Auckland ...	20	C. E. Morgan, Bishop Auckland ...	20
Nicholas Kilburn, Bishop Auckland ...	20	Cuthbert Watson, Bishop Auckland ...	5
James Thompson, Bishop Auckland ...	40	Wm. Dale Trotter, Bishop Auckland ...	10
Henry Tuke, Bishop Auckland ...	5	Peter Johnson, Bishop Auckland ...	20
William Shanks, Bishop Auckland ...	20	Joseph Hollis, Bishop Auckland ...	5
Ralph Nelson, Bishop Auckland ...	10		



## BIOGRAPHICAL SKETCHES.

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### JOHN BIRD.

Hutchinson, the first general historian of the county of Durham, says :—" We cannot resort too often to the characters of great and eminent men ; they are the best lessons we can lay hold of, as well for our own government, as our knowledge of manners and the world. Their virtues prompt emulation, their successes are incitements to laudable ambition, and their errors bring forth most salutary examples."

Bishop Auckland never seems to have been very fertile in the production of examples of this kind; at least, few of her sons have been handed down to posterity as possessing a title to a place in British biography, or a niche in the temple of fame. Amongst those, however, who have formed an exception, and who have obtained honourable mention, is John Bird, who was born in Bishop Auckland in the early part of the last century, and who became one of the most celebrated mathematical instrument makers of that period. He also practised in London for a short time as an engraver, and, in the year 1740, is said to have invented an instrument for finding the latitude at sea, which surpassed all others previously used. He was also connected with Woolwich Academy, and is said to have been the individual who recommended his friend Jeremiah Dixon, of Cockfield, as a fit and proper person to be sent out to St. Helena, for the purpose of making observations of the transit of the planet Venus across the sun's disc. Of his birth and parentage, or of his subsequent history, little seems known; only, that he formed one of a group of clever men (all of kindred genius) which South Durham produced about that time—viz., the eccentric mathematician, William Emmerson, of Hurworth; George and Jeremiah Dixon, of Cockfield; and Thomas Wright, of Byers Green. In the third vol. of the Registers of St. Andrew's we find the following entry of his baptism :—

1709.—December 27th.—John, son of John Burd, baptized.

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### MAJOR-GENERAL HODGSON.\*

John Anthony Hodgson, eldest son of George Hodgson, Esq., was born at Bishop Auckland, July 2nd, 1777. He received the principal part of his school education at Durham Grammar School, under Dr. Britton, and was for some time designed to follow the profession of the law. This employment, however, was found to be by no means adapted to the natural bent of his mind; and at the expiration of his engagement, he availed himself with eagerness of an opportunity of entering the military service of the Honourable East India Company. In 1799, at the age of 22, he embarked as a cadet for India, and in May, 1800, became lieutenant in the 10th regiment of Native Infantry.

Until this time, his attention had not been directed to the Oriental languages or to general science. But he now devoted himself with assiduity to those studies, and especially to practical astronomy. The earliest of his observations (an immersion of Jupiter's first satellite, October 23, 1812, observed at Setapoor cantonments, Oude) is printed in "Mem. Hist. Soc.," vol. iii., p. 304.

In the year 1817, being then captain in the 10th regiment B.N.I., he was selected, with Lieut. Herbert, to conduct a survey of the rivers Ganges and Jumna, and to determine the heights and positions of the Himalaya mountains. In conducting this survey, great difficulties were encoun-

\* The accompanying Biographical Sketch is extracted from Fordyce's "History of the County of Durham"—a work which the author assisted to compile.

tered, both from the deficiency of those means which are usually considered essential, and from peculiar physical obstacles. The instruments were exposed to all the casualties of a long voyage and journey, and much rough usage. The progress of the survey was also much retarded by natural impediments. For some time, the operations were suspended after the early period of every day, in consequence of avalanches of snow and rock being hurled into the valley as the heat of the sun melted the snow; and a passage was often to be forced through many obstacles, and along the face of precipitous rocks. There was, especially, one occurrence so different from those which usually cross the calm path of scientific investigation, that it deserves especial notice. It is thus recorded in the "Journal" of May 26, 1817:—

The path to-day was of the worst description, and is on the whole, I think, the most rugged march I have hitherto had, though there are not any long ascents. Nothing can be more unpleasant than the passage along the rotten ladders and inclined scaffolds by which the faces and corners of the precipice near Blairag'hati are made. The rest of the way lies along the side of a very steep mountain, and is strewed with rocks. The ruins of the snowy peaks, which are on all sides, were very grand and wild. Too much tired to attempt to boil mercury in the tubes to-day. At night, having prepared the instruments to take the immersion of one of Jupiter's satellites, we lay down to rest, but between 10 and 11 o'clock were awakened by the rocking of the ground; and on running out saw the effects of an earthquake, and the dreadful situation in which we were pitched, in the midst of masses of rock, some of them more than a hundred feet in diameter, which had fallen from the cliffs above us, and probably brought down by some former earthquake. The scene around was shewn in all its dangers by the bright moonlight, and was, indeed, very awful. On the second shock, rocks were hurled in every direction from the peaks around to the bed of the river, with a hideous noise not to be described, and never to be forgotten. After the crash caused by the falls near us had ceased, we could still hear the terrible sounds of heavy falls in the more distant recesses of the mountains. We looked up with dismay at the cliffs overhead, expecting that the next shock would detach some ruins from them. Had they fallen, we could not have escaped, as the fragments from the summit would have flown over our heads, and we should have been buried by those in the middle. Providentially there were no more shocks that night. In the morning, we removed to the left bank of the river. We had the curiosity to measure trigonometrically the height of the cliff at the foot of which we were during the shock, and found it to be 2,745 feet.

The height of the station above the level of the sea appeared by barometric measurement to be about 10,300 feet. Notwithstanding these and other natural obstacles, the enterprising travellers persevered, and on the 31st of May, 1817, reached the point where the Ganges first issues from beneath a vast bed of snow, surrounded by gigantic peaks, in latitude 30 deg. 56. min. 6 sec. north—a spot to which there is no record that any person before had penetrated.

The operations for the survey of the peaks of the Himalaya range were carried on upon a vast scale. One of the principal stations was at an elevation of 12,000 feet, in the regions of perpetual snow: the distance of some of the peaks from the stations at which they were observed exceeded 150 miles; and above twenty of those peaks attain an elevation of between 20,000 and 27,000 feet, including the loftiest known mountains in the world.

The results of those labours have become well known. Four sheets of the Atlas of India were made from General Hodgson's trigonometrical surveys, and under his immediate superintendence. In the great geographical work of Ritter, his authority is appealed to as definitely fixing the positions which he surveyed.

The principal characteristic which marks General Hodgson's surveys is his perseverance under difficulties of no ordinary kind, and his great fertility of resource. His astronomical and geometrical observations were made with a delicacy and accuracy which will fully bear a comparison with those executed under far more favourable circumstances; and in every emergency he availed himself of all the means suggested by sound philosophy and practical common sense. There is a series of transit observations made under his superintendence at Calcutta, and a series of magnetic observations made by him at the same place.

General Hodgson was appointed Surveyor-General of India in May, 1821, by Lord Hastings when Governor-General, but not confirmed by the Directors, who considered the patronage to be in their hands. In lieu of this, he was appointed Revenue Surveyor-General. In 1826, he was

appointed Surveyor-General, and held that office till 1827, when grief for the loss of his beloved wife induced him to resign and return to England. He resided for some time in the city of Durham; and in June, 1842, in consideration of his distinguished character as a man of science, he was admitted to the honorary degree of M.A. in the University of Durham. In 1845, having the rank of Major-General, and being colonel of the 14th regiment of Bengal Native Infantry, he was appointed to the command of the district of Rohilcund, and died at Umballah on the 20th of March, 1848, in the 71st year of his age.

### RALPH SHERWOOD.

Ralph Sherwood was the second son of Thomas Sherwood,\* Esq., surgeon, and Elizabeth, his wife, daughter of Ralph Bowser, Esq., and was born at Bishop Auckland on the 3rd of April, 1798. He received a liberal education, first at the Grammar School in this town, and subsequently at Witton-le-Wear, under the Rev. John Farrer. He was in his boyhood what is generally termed a scamp, being particularly fond of playing practical jokes, and was usually the first to lead the van when any bonfires or other school-boy amusements were on the tapis. He was destined, like his father, for the medical profession; and, with this view, he studied for some time in London. He was afterwards removed to Edinburgh, where he studied anatomy under James Wilson, Esq., at St. George's Hospital. At that place, his quickness and talent, his great attention to anatomical and surgical pursuits, the accuracy of his pencil and pen in sketching off-hand in the hospital—to which he had access—those varied morbid and other appearances produced by nature, or the hand of the operator, soon gained for him the notice and approbation of men whose lightest word was praise.

During his abode in Edinburgh, he seems to have formed an acquaintance with some of the most eminent men of letters of that time. In a letter written by James Hogg, the Ettrick Shepherd, to Robert Surtees, Esq., dated December 19th, 1819, acknowledging the receipt of a volume of his History of Durham, he mentions Ralph Sherwood. He also became possessed, whilst there, of five very amusing letters written by Joseph Ritson, the Stockton antiquarian, addressed to Mr. Laing, which, with a portrait of their author, etched by himself,† he communi-

\* Thomas Sherwood, Esq., M.D., father of the above, who resided in Bishop Auckland for several years, attained considerable reputation as a physician, and in cases of fracture of the skull, or other accidental or natural derangements of the head, he was eminently successful. One of these in particular deserves to be recorded. A boy named John Pickering fell from a high wall near Jock's Row, and alighted upon his head. Dr. Sherwood, though altogether in despair of saving him, trepanned the boy, which effected a perfect cure. He was consulted on this extraordinary operation by almost every eminent practitioner in the kingdom. The boy wore a silver plate attached to the side of his head. He was a scholar of Lord Crewe's charity, and was frequently sent for from school by Bishop Barrington (through whose instrumentality the operation was performed), to go to the Castle to be examined by men of eminence who came there for that purpose. Amongst his other active employments, Thomas Sherwood stole many an hour which he consecrated to the history, the poetry, and biography of his own county. Surtees, in the introduction to his "History of Durham," thus acknowledges the valuable assistance he received from him:—"There are still other favours, which it is difficult, from their varied and extensive nature, to reduce to any particular head, nor is it easy to draw the line where personal acknowledgments should end; yet it would be unpardonable to omit the name of Thomas Sherwood, Esq., without the valued assistance of whom the present work would never have been undertaken." Soon after his retirement to Snow Hall, he lost a daughter, as also his favourite son Ralph, who were both taken from him by death within a few weeks of each other. Other troubles came upon him, and, overcome by the gloom which surrounded him, the unhappy father would talk incoherently of his lost daughter from morning till night, or sit gazing upon a picture of his son in one of his characters. Reason reeled in her seat; she received not from him that "sweet oblivious antidote" so often administered to others; the conflict was soon over; and he hurried into eternity. His body was found in the Tees, at the distance of a field from his own house, and was afterwards buried in Staindrop church-yard by the side of his father and mother and children, February 28th, 1830, at the age of 60 years. And thus are laid side by side the father and the son, both men of undoubted and acknowledged genius.

But though no sculptured marble marks the place  
Where sleep two of the nobles of their race,  
Yet Nature, in her amplitude of pride,  
Shall for her favourite sons a monument provide.  
There shall the spirit of true genius weep,  
And o'er their humble graves its nightly vigils keep;  
And from their mouldering frames shall flowers spontaneous spring,  
And o'er the hallow'd spot a balmy fragrance fling.

† Several Auckland celebrities were also etched by him, amongst whom may be named "Old Ned Bacon," a well-known itinerant collector of hare and rabbit skins; also Julius Cæsar Martin, another familiar worthy.



cated to Mr. Nicholls, who inserted them in the third volume of "Literary Illustrations of the Eighteenth Century," page 775.

Ralph had, however, whilst in London, imbibed a love for the stage, and when in Edinburgh he formed an intimacy with Mr. Yates, of the Adelphi, who had then newly entered into the profession. This friendship increased his dramatic ardour, and a subsequent acquaintance with Mr. J. Russell served to confirm it. He had at that time some difference with his father on account of his expensive habits. This and some other matters induced him to take to the stage as a profession, and in July, 1818, he made his first appearance at York as Dandie Dinmont in "Guy Mannering," under the assumed name of Sherwin. He continued for some time to perform with the York company, sustaining the characters of countrymen, Scotchmen, and sailors. His Tyke, in particular, was much admired.

It is said that at this time he was visited by an uncle, a physician, who had returned from the East Indies with an independent fortune, and who, after expostulating with him on the profession he had chosen, offered to be at the expense of finishing his medical education, and sending him out to the same situation which he himself had occupied. The reply of Ralph to the proposition was: "It is my father's duty to do all this for me, and I will not receive the obligation from any other person." He afterwards joined the Lichfield and Birmingham company, and when the disastrous fire occurred at the latter theatre, he lost all his theatrical properties in the conflagration, a circumstance sufficient to damp the ardour of many an aspirant to histrionic honours. But not so Ralph. The minor theatre at Birmingham was opened for the benefit of the sufferers by the fire, and, after performing three nights, his share of the proceeds, after expenses were paid, amounted to the sum of seven shillings and fourpence! He, however, realised a considerable sum by solo performances at Lichfield; and soon after he was engaged at the Brighton theatre, where he was first seen by Emery, who afterwards said, on his death-bed, "When I am gone, Ralph, of all the actors I know, is most likely to supply my place."

Surfeited at length with itinerant acting, he sought, and obtained his father's forgiveness, and was received under the paternal roof once more. It is probable he would then have relinquished the stage altogether, but hearing of the death of Emery he again felt "his soul in arms and eager for the fray," his truant disposition returned, and he abruptly left his father's house and repaired to London. After some difficulty, the doors of Drury Lane were opened to him, through the mediation of the late Mr. Oxbury (from whose "Dramatic Biography" these particulars are taken), and he appeared on February 14th, 1823, in his favourite character of Dandie Dinmont. A beautiful portrait of him in that character was engraved in London at the time, copies of which are in the possession of several of the old inhabitants of our town, and are said by those who knew him to be a most excellent likeness. The result of his appearance in this character was an immediate engagement for three years, at seven, eight, and nine pounds per week. Here he performed Paddock in "My Spouse and I," Giles in "The Miller's Maid," Donald in "The Falls of Clyde," Robin in "No Song, no Supper," and several minor characters, in all of which he well supported his theatrical reputation. Oxbury in his Biography thus describes him:—

In person, Mr. Sherwin is five feet nine inches in height, very stout made (which our country readers will readily believe when we state his weight to be fourteen stones), with eyes black, jet black hair, and a florid complexion; his countenance is peculiarly handsome and intelligent, and bears the impress of good humour—the most valuable imprint Nature ever gave to a comedian's face. His general appearance partakes so much of the gentleman farmer (perhaps rather more of the latter than the former), that it is difficult to conceive how he could adapt himself to any other line of character than those portrayed by the late Emery. In private life he is unassuming, intelligent, and polite; a determined *bon vivant*, and though probably rather more devoted to the jolly god Bacchus than prudence might suggest, never infringing on the decencies of society by his irregularities. His vocal pretensions are extremely moderate, his voice being a baritone of small compass; he sings the little allotted to him respectably, and in society compensates by the humour of his manner for any defect of his glottis.

His constitution is said, however, to have suffered from the irregularities of his rather fast life, and having slept in a damp bed at Cambridge, he never recovered the effects of it. He once more sought the quiet home of his father, who had retired from professional life to Snow Hall, on the banks of the Tees, a little to the east of Gainford, where he quietly made his exit from the stage of life, and was interred in the family burial-place, in the graveyard attached to the church of Staindrop, of which place his father was a native.

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F. W. FABER, D.D.

Frederick William Faber, better known in later times as Father Faber, and Superior of the Oratory of St. Philip Neri, at Brompton, was born on the 28th of June, 1814, at the Vicarage of Calverley, in the West Riding of Yorkshire, of which place his grandfather, the Rev. Thomas Faber, was the incumbent. His father, Thomas Henry Faber, having been appointed secretary to Bishop Barrington in the same year, removed to Bishop Auckland with his family when the subject of this memoir was only six months old.

The first educational establishment he attended was King James's Grammar School, at Bishop Auckland, then under the head mastership of the Rev. Robert Thompson; and hence many of his boyish days, and much of his leisure time, was spent about the Castle and Park at Auckland. Evidences of this fact are to be found in many of his minor poems, and more particularly in one which appeared in his second volume on the death of Bishop Van Mildert, the last Count Palatine. The poem in question shows to some extent the pitch to which his imagination was excited by the splendour he constantly witnessed; for in those days the Bishops of Durham maintained a state of magnificence quite unknown at the present time, travelling from Bishop Auckland to Durham or other places in a stately coach drawn by six horses, and attended by outriders having holster-pipes for pistols at their saddle bows, and recalling something of the time when travelling was dangerous and the prelates themselves warlike. Upon a young and highly poetic temperament like his, the beautiful palace at Auckland, with its rich accompaniment of rock, wood, and water; and Durham, with its old feudal castle and its fine Norman cathedral, with all its surroundings, were most likely to leave a lasting impression. In the poem above alluded to he thus apostrophises Durham Cathedral:—

O venerable Pile! whose awful gloom  
From my first boyish days hath been the sign  
And symbol to me of the Faith divine  
Of which thou art a birth! from out the womb  
Thou springest of the old majestic past,  
Colossal times, which daily from the heart  
Of this dear land with lingering steps depart,  
Furling the mighty shadows that they cast.

After leaving the Grammar School at Bishop Auckland,\* he was removed to Kirkby Stephen, in Westmoreland, where he was placed under the care of the Rev. John Gibson. This choice of locality was also destined to have some effect on his after-life and writings; for it was there he first beheld the mountain scenery, which was afterwards one of the greatest pleasures of his existence. On leaving Kirkby Stephen he passed a short time at Shrewsbury School, and then proceeded to Harrow, where, under Dr. Longley, he made rapid progress, and was one of his favourite scholars. He matriculated at Balliol College, Oxford, in 1832. In 1834 he was elected scholar of University College, in company with Mr. Donkin, who became the distinguished Professor of Astronomy in the University. He also gained the prize in 1835 for the best

\* His parents died at Auckland, his mother in 1829, and his father in 1833. They both lie buried under the shade of the south wall of the tower of St. Andrew's.

English poem, the subject being that year "The Knights of St. John," which was pronounced by Professor Keble, an *ex-officio* judge, as remarkably elegant and highly polished; and it was afterwards stated by the late Mr. Hussey, another of the judges, that of the thirty-seven poems sent in, none came into competition with the winner. The following are a few of the concluding stanzas:—

Farewell, then, gentle Warriors! Once again  
 'Tis meet to raise the faintly-dying strain.  
 'Twas meet that when the pageantry of death  
 Hung round the hero's tomb the laurel-wreath,  
 'Twas meet his minstrel-boy should linger near  
 To weep alone upon his master's bier.  
 And often to the Warrior's silent cell  
 From a far land soft dreams shall come to dwell,  
 While busy fancy marks with curious eye  
 Tall helmet-plumes and bannered lines glance by,  
 Or feeds her meditative soul from springs  
 Of sunny thoughts and deep imaginings.  
 Oh! still in memory's clear, pathetic light  
 Shall live those dream-like forms for ever bright.  
 Yes! while undying spirits still must crave  
 A better, nobler land beyond the grave,  
 In lowliness the feeling heart shall come  
 And watch by the Crusader's marble tomb,  
 Till the weird stillness of the cloistered air  
 Steals o'er the soul, and charms it into prayer,  
 And the strong-glancing, eagle eye of Faith,  
 Sees far into the tranquil things of Death!

He became a Fellow at the age of twenty-two; this event being closely followed by another triumph—the carrying off of the Johnson Divinity Scholarship, open to all Bachelors, and for which there was considerable competition. He also became a member of the Oxford University Debating Society, in which he took a leading part at the time when Sir Roundell Palmer, Mr. Lowe, Mr. Cardwell, and Archbishop Tait were his compeers, and amongst the principal speakers of the day.

During his academical career, he made his *debut* as an author, and contributed several papers to the "Oxford University Magazine," amongst which was one upon "Philip Van Artevelde"—a work written by Henry Taylor, Esq., son of George Taylor, Esq., of Witton Hall, author of "Memoir of Surtees," appended to the fourth volume of his "History of Durham." He also contributed some very touching verses on the death of Charles Lamb.

During the summer vacation of 1837, he visited the English Lakes, and there became acquainted with Wordsworth, with whom he remained on the greatest terms of intimacy; and when, in 1839, the great poet went to Oxford to receive his Doctor's degree, they spent much time together. "On one occasion," says his brother, "the poet came to breakfast with my brother, when Mr. Hamilton, now Bishop of Salisbury, was a guest, and also Chevalier Bunsen, the Prussian ambassador. Mr. Wordsworth talked without any restraint on literary subjects, and read, or rather recited, his verses on 'Yarrow Unvisited,' the poem fixed upon by the wishes of the company. It was a morning of great enjoyment, such as could hardly be expected to occur again. Mr. Wordsworth always distinguished my brother by much kind attention. When he settled in his country living, the poet paid him a visit; and it was then, I think, that he presented him with a beautiful copy of 'The Excursion,' with an autograph inscription on the fly leaf:—'To the Rev. Frederick Faber, as a token of sincere regard from William Wordsworth.' This volume is now in my possession, and also the letter from Rydal which Mr. W. addressed to

Frederick on reaching home. This was also in his own handwriting, a thing by no means common."

In 1837 he was ordained deacon in Ripon Cathedral by his old master, Dr. Longley, and two years afterwards he was admitted into priest's orders, on Trinity Sunday, 1839, in Christ Church Cathedral, by Bishop Bagot. He did not at that time take any parochial duty, but after leaving college, in the summer of 1840, took up his quarters in the house of the late Matthew Harrison, Esq., of Ambleside, in order to superintend the education of his eldest son, and at the same time to assist the clergyman of that place, where his talents as a preacher soon developed themselves.

About this time he brought out, at intervals, a number of tracts on church matters. It was also in the same year he published his first volume of poetry, under the title of "The Cherwell Water-Lily, and other Poems;" and it is easy to see, on reading this volume, what an influence the beautiful and majestic scenery of the Lake district, and its mighty magician, Wordsworth, had upon his youthful and impressive imagination. His unbounded admiration for his great master naturally led him into an endeavour to imitate his style—a thing which might have proved fatal to a youthful poet. There was, however, sufficient originality in the volume to ensure it a favourable reception. Many of his pieces have the real poetic ring, and evince a rich, deep vein of thought and playfulness of fancy, which last was a most striking feature in his character, even after he had assumed the cowl of a monk. Dr. Newman, in his reply to Dr. Pusey's Eirenican, says of him:—"You say of one that he was a popular writer, but is there not sufficient reason for this in the fact of his remarkable gifts, of his poetical fancy, his engaging frankness, his playful wit, his affectionateness, and sensitive piety?" We give the following as a specimen, which is undoubtedly the gem of the volume:—

#### ST. MARY'S AT NIGHT.

##### I.

Dear Mother! at whose angel-guarded shrine  
The faithful sought of old their daily Bread,  
How full thou art of impulses divine  
And memories deep and dread!

##### II.

Steeped in the shades of night thou art unseen,  
All save thy fretted tower, and airy spire  
That travels upward to yon blue serene,  
Like a mighty altar-fire;

##### III.

For wavy streams of moonlight creep and move  
Through little arches and o'er sculptures rare,  
So lifelike one might deem that Angels love  
To come and cluster there.

##### IV.

Oh! it is well that thou to us shouldst be  
Like the mysterious bush, engirt with flame,  
Yet unconsumed, as she that gifted thee  
With her high virgin name;

##### V.

And like the Church, that hath for ages stood  
Within the world, and always been on fire;  
Albeit her hidden scent, like cedar-wood,  
Smells sweetest on the pyre.

##### VI.

The city sleeps around thee, save the few  
That keep sad vigil, with their spirits bare,  
As Gideon's fleece, to catch the cold fresh dew  
That falls on midnight prayer.

## VII.

Why doth thy lonely tower tell forth the time,  
 When men nor heed nor hear the warning sound ?  
 Why waste the solemn music of thy chime  
 On hearts in slumber bound ?

## VIII.

It is because thou art a church, to tell  
 How fast the end of all things comes along,  
 And, though men hear thee not, thy voice doth swell  
 Each night more clear and strong :

## IX.

Content the few that watch should hear, and feel  
 Secure their Mother doth not, cannot sleep ;  
 And, as they hear, the gracious dew doth steal  
 Into their soul more deep.

## X.

Or some young heart, that hath been kept awake  
 By chance or by his guardian Angel's skill,  
 Some serious thoughts unto himself may take  
 From sounds so dread and still.

## XI.

If there be none to hear, no hymn of praise,  
 Or voice of prayer, to join thy chant be given,  
 There is no sleep above, and thou mayest raise  
 Thy patient chimes to Heaven.

The year 1841 was principally spent in travelling with his pupil. They passed through France into Northern Italy, and down the Adriatic *en route* for Greece, and extended their journey to Constantinople. Of this journey he left a record in the volume entitled "Sights and Thoughts in Foreign Churches and amongst Foreign Peoples." \* It obtained considerable praise in one of the serials of the day, the writer of which observed that "Mr. Faber writes with a discursive and fanciful pen."

In 1842 he was appointed by his own college Rector of Elton, in Huntingdonshire. This year was also marked by the issue of another volume of poetry, entitled "The Styrian Lake." After taking possession of his benefice, in 1843, he made a second journey abroad. Italy was this time the object, and especially Rome, which he had never seen. It was during the papacy of Gregory XVI., who admitted him to an audience. When he came back to England, at the end of 1843, he went to reside at Elton, and during his two years' residence at that place† (his brother says), "he worked indefatigably, and won the affections of his people in a manner peculiar to himself. I may say this with truth, for in that particular department of attraction I have rarely, if ever, met with his equal. It was the same in after years, and there are many, very many, at this moment who cannot mention his name without tears of affection."

Another poem was published by him about this time, "Sir Lancelot; a Tale of the Middle Ages." He also wrote about then many of those beautiful hymns to which he gave the name of "The Rosary," afterwards published by Richardson and called "The Life of our Lord." In every Catholic Church wherever the English language is spoken the use of Father Faber's hymns is almost universal. Some of them, as "The Pilgrim of the Night," and "The Land beyond the Sea," are widely circulated as sacred songs. Many are to be found in Protestant collections. Among others, "Hymns Ancient and Modern" contains several, and the "Hymnal Noted" no

\* This work appeared in 1842, and was dedicated to William Wordsworth, Esq., "in affectionate remembrance of much personal kindness, and many thoughtful conversations on the rites, prerogatives, and doctrines of the Holy Church."

† When Mr. Faber notified to Wordsworth his intention of accepting the Rectory of Elton, his reply was, "I do not say you are wrong; but England loses a poet." And on another occasion, when staying at Elton, Wordsworth remarked that "if it was not for Frederick Faber's devoting himself so much to his sacred calling, he would be the poet of his age."

less than twenty-four, the chief favourites being "O come and mourn with me awhile," "The Precious Blood," "I was wandering and weary," and "O Paradise! O Paradise!"

F. W. Faber was one of the principal persons concerned in bringing about that change of religious thought in England which arose from the Oxford movement of 1833. He became one of the most zealous adherents of the Tractarian party, in connection with Drs. Manning, Newman, Wilberforce, and many more, which ended in himself, as well as many others, joining the Catholic Church; and hence, says Father Bowden in his "Memoir," "his life was divided into two parts widely distinct in character." On Monday, 17th November, 1845, he left Elton, and on the evening of the same day he and Mr. T. F. Knox, scholar of Trinity College, Cambridge, his two servants, and seven of his parishioners were admitted into the Catholic Church at Northampton by Bishop Wareing. Father Bowden gives a very affecting description of his parting with his flock at Elton. He says: "The party had hoped to escape notice by starting early, but the parishioners were on the look out, and as they drove through the village every window was thrown open, and the poor people waved their handkerchiefs and sobbed out, 'God bless you, Mr. Faber, wherever you go.'"

After travelling a few months in company with Mr. Hutchinson—another convert to the Church of Rome, and formerly an undergraduate of Trinity College, Cambridge—and visiting the various cities and remarkable places in Italy, as well as Rome, where he was again presented to his Holiness Pope Gregory XVI., he returned to Birmingham, where he became Superior of a religious community known by the name of "Wilfridians, or brothers of the will of God," and which was composed of those who had gone over to the Catholic Church with him, and in which he took the name of Brother Wilfrid, one of the patron saints of the order. From Birmingham he removed with this community to Cotton Hall, which had been given to them by Lord Shrewsbury, where a most beautiful church was built from designs by Mr. Pugin, and dedicated to St. Wilfrid, the necessary funds being provided by three of the Brothers, assisted by a donation of £1,000 from Lord Shrewsbury. While these arrangements were being carried out, Mr. Faber received the tonsure, and the four minor orders, from Bishop Walsh, on the 12th October, 1846. In the course of the following Advent he received from Bishop Wiseman, at Old Oscott, the order of Sub-deacon; on Passion Sunday, March 20th, he received the Diaconate; and on Holy Saturday, April 3rd, 1847, the order of Priesthood from the same Bishop, and returned the same afternoon to Cotton Hall, "and was met," says his biographer, "at some distance from the house by the people, who took the horses out of the carriage and dragged it in triumph to St. Wilfrid's; and on the following day, being Easter Sunday, he said his first Mass."

Soon after the events above narrated, Dr. Wiseman was appointed Superior of the Oratory of St. Philip Neri, at Old Oscott, and the whole of the Wilfridians, including Father Faber, joined that congregation, of which he was made novice master, the three years' noviciate prescribed by the Institute of the Oratory being dispensed with in his case. Shortly after this the congregation was divided between Birmingham and London. A lease was obtained of two houses in King William Street, Strand, which were fitted up as a temporary Oratory, of which Father Faber was made Superior; "and from this time," says Father Bowden, "the history of Father Faber's life was merged in that of the London Oratory, at the head of which he remained until his death."

It would take us beyond our present limits to trace his career in London as a preacher and author; suffice it to say, that his chief interest was in his congregation, and to it his energies were almost exclusively devoted. In the "Dublin Review," January, 1864, his eloquence has been thus described by a distinguished ecclesiastic:—"As a preacher he possessed certain gifts beyond any one we remember to have heard. He had a facility and flexibility of mind and voice, a vividness of apprehension and of imagination, a beauty of conception and expression,—a beauty, that is, to the eye and to the ear, with a brightness of confidence, as of a man who lived in the

light and peace of God, and a longing desire to make others possess the happiness he enjoyed, which we have hardly seen united in the same degree." With respect to his literary labours, Father Bowden says, "Between January, 1853, and December, 1860, that is, in the short space of eight years, Father Faber wrote and published as many closely-printed volumes."

During the whole time, the anxiety and responsibility of the foundation and government of the Oratory rested upon his shoulders, and for the latter five years the charge of the noviciate was added to his cares. He was often prostrated by illness, a severe attack infallibly following the completion of one of his books. He took his turns of preaching with the rest of the Community, and his leisure time was further shortened by the numerous calls upon him for assistance and advice. The works which Father Faber wrote after joining the Oratory are principally of a devotional character, and that one upon which his reputation as an author mainly rests, "All for Jesus"—a closely-printed volume of 400 pages—was written for the press in a period of about six weeks. The first edition of this book, which was published in July, 1853, was sold out in less than a month, a second and third rapidly followed, and a fourth appeared before Easter of the following year. Three French translations of it were published, the sale of which soon reached 40,000 copies; whilst in America its circulation was equally great. His biographer says: "Father Faber wrote rapidly, and his manuscripts scarcely ever needed a correction before they were sent to the printers. The fair sheets of straw-coloured paper, closely covered with neat lines of peculiar character, more resemble a carefully-made copy than original matter, frequently embracing vexed theological questions, which required the most delicate handling."

In a letter dated February 2nd, 1858, to a brother Oratorian at that time in Egypt, he writes: "Now look here, it was five years last Sunday fortnight since I began, after the High Mass SS. Nominis Jesu All for Jesus. Since then, 1. All for Jesus. 2. Growth in Holiness. 3. Blessed Sacrament. 4. Creator and Creature. 5. Edition of Poems, with three thousand new lines. 6. Sir Lancelot immensely changed. 7. Foot of the Cross. 8. New Hymns, besides the thirty new ones now. 9. Bethlehem. 10. Conferences. 11. Ethel's Book. 12. Innumerable preachings. 13. Three books partially prepared, viz., Precious Blood, Holy Ghost, and the second volume of Conferences. 14. Confessing and directing. 15. Business as Superior. 16. Correspondence. 17. A certain amount of intercourse with God. 18. The bearing of pain when I could do nothing else. It is plain that life can't be lived at this rate. But my mind is now like a locomotive that has started with neither driver nor stoker." It seems quite clear from many of his letters about this time that he was suffering much from over-work, both mentally and bodily, and that his system was fast breaking up. In another letter, dated from St. Mary's, Sydenham—the country house of the Oratorians, and where many of his works were written—he writes to Father Philip Gordon: "Best love to all. My only comfort is that all you fellows have enjoyed yourselves so much. To me it seems that if I could lie for an hour on the heather, and look down on a blue loch, and think dreamy thoughts of God, it would be heaven; but I suppose stumbling up Calvary is better for a reprobate like me. It was in my brother's sick room at Magdalen that I wrote the lines,

O Time! O life! ye were not made  
For languid dreaming in the shade,  
Nor sinful hearts to moor all day  
By lily-isle or grassy bay,  
Nor drink at noontide's balmy hours  
Sweet opiates from meadow flowers."

During the year 1861, his health became most critical, owing to the complication of diseases from which he suffered, so much so that his work was seriously interrupted, and his career as an author was never resumed after that time. On the 11th of November of the same year he left London for Arundel Castle, whither he was summoned to visit the Very Rev. Canon Tierney, then

lying on his deathbed. Shortly after his arrival, Father Faber was seized by a violent attack of bronchitis. Inflammation of the lungs speedily resulted, and symptoms of disease of the heart which manifested themselves made the case alarming. True to his habits of work, Father Faber insisted on seeing every day the proof sheets which were sent to him of the new edition of his Hymns, and even made additions to them. On hearing that Lady Minna Howard, who assisted him in the revision of them, had expressed surprise that he could write such beautiful verses as the 19th, 20th, and 21st of "The Starry Skies," when suffering so much, he asked whether she did not know that swans always sang sweetest when they were going to die. Happily the disease took a favourable turn, and Father Faber, rallying with his usual power, was able to return to London. But the frequent attacks to which he had been subject for so long a time had made an inroad into his constitution, and during the year 1862 it was judged advisable by his medical attendant that he should abstain from preaching during the whole of that year. On the 3rd of December he wrote: "It is fifteen years to-day that the Cardinal and I said Mass in his chapel at Golden Square, to see whether we were to join the Oratory. What a long fifteen years it seems, and you see both Anthony and I have lived our lives too quick, and are now getting shelved."

As the Lent of 1863 approached, Father Faber, anxious to resume his share of sermons, determined to begin preaching again on the Sunday mornings of that season. This was agreed to by his medical adviser, on condition that his intention should not be advertised, and that another preacher should be prepared with a sermon, in case Father Faber should find himself unable to preach when the time came. On four out of the five Sundays he was in the pulpit, but on the third Sunday in Lent he was prevented by illness from appearing there. Shortly after Easter, which in that year fell on the 5th of April, it became evident that the infirmities from which he suffered were assuming a more serious character. Additional advice was called in, and it was discovered that the malady called Bright's disease had fastened upon him, and had already made considerable advances.

During the month of April he paid two or three visits to Southend, without, however, deriving much benefit from the change. On the 26th of the same month, the anniversary of the foundation of the Oratory at King William Street, he said Mass for the last time. In the meanwhile he was getting rapidly worse, and on the 16th of June, after the visit of the doctors, it was thought necessary to administer to him the last sacraments. He still, however, continued occasionally strong enough to be carried down to a carriage, and to take short drives. Once or twice he visited St. Mary's, Sydenham, where he would sit on the lawn overlooking the view into Kent, and give directions about the superintendence of the grounds when he should himself be gone. His last visit there was on the 24th of June, after which time he felt unequal to so distant an excursion.

We conclude this brief sketch of one of the most remarkable men connected with our town by the following extracts from his "Life and Letters," already alluded to:—

Matters continued in the same state during the month of August, but early in September, as the patient's weakness increased, attacks of delirium became frequent, and the sedatives employed to promote sleep caused so much irritation that he experienced but little relief from them. He received the Holy Communion daily up to the 24th of September inclusive. A considerable change was perceptible on the 25th. He became quite still, and his attendants were able to put him into bed, which had not been done since the month of June. Here he lay supported by pillows, not speaking, but gazing steadily at a large white crucifix before him, and moving his eyes sometimes from one of the Five Wounds to another. As evening came on it was clear that his end was approaching, and his confessor, Father Dalgairns, determined to watch with him through the night, as well as Father Cumberlege. When he was told that his death was near, he only repeated fervently his favourite exclamation, "God be praised!" Shortly after midnight the Community was summoned to assist at his last moments, and the commendation of his soul was made, but the crisis passed over, and the Fathers again retired. When the writer entered his room at six o'clock on the morning of the 26th, it was plain that he was not likely to live more than an hour. The time passed almost in silence; the dying Father was lying on his bed breathing



heavily, with his eyes closed, or when open, still fixed upon the crucifix. About half-past six, Father Rowe said that he would go and say mass for him, and an intelligent look showed that his intention was appreciated. Just after seven a sudden change came over the Father; his head turned a little to the right, his breathing seemed to stop; a few spasmodic gasps followed, and his spirit passed away. In those last moments his eyes opened, clear, bright, intelligent as ever, in spite of the look of agony on his face, but opened to the sight of nothing earthly, with a touching expression, half of sweetness, and half of surprise. His own words came forcibly upon one who knelt before him, for it seemed the realization of the picture which he himself had drawn:—"Only serve Jesus out of love, and while your eyes are yet unclosed, before the whiteness of death is yet settled upon your face, or those around you are sure that that last gentle breathing was indeed your last, what an unspeakable surprise will you have had at the judgment-seat of your dearest Love, while the songs of heaven are breaking on your ears, and the glory of God is dawning on your eyes, to fade away no more for ever!"\* For this was the end of a life which from first to last had been *religious*. In early childhood the things of God had been his joy; as he grew up he had sought painfully and anxiously the truth as it is in Christ, and then had given up all to find it. Every letter tells that it was his engrossing thought, every line of poetry bears the mark of heavenly aspiration; the golden words wherein his work will be still continued, and the sweet music of his hymns of praise, speak in language which cannot be mistaken the singleness of purpose with which he sought the interests of Jesus, and the chivalrous ardour with which he promoted the Church's cause. To this he devoted talents, energy, and health, only caring to labour where the Will of God had placed him, and thus, when he came to die, his history might have been written in the simple words—he served Jesus out of love.

He was interred at St. Mary's, Sydenham, on the 30th of the same month. The same writer says:—

It was a fine autumnal day, and the sun shone brightly as Father Faber's body passed slowly down the walks which he had so often trodden, and was laid in the quiet little burial-ground, which he had himself marked out and planted round. His grave had been prepared at the foot of the cross of its consecration, and there, with the conviction that they would never look upon his like again, his sorrowing children left him.

"Words cannot reproduce the gracious presence, the musical voice, the captivating smile—cannot give back to earthly life the charm of person or the facination of manner, any more than the fire of genius or the nobility of soul—and cannot therefore satisfy those whose labours were cheered and sorrows comforted, whose interior lives were formed and directed to God, whose brightest, happiest hours were blessed, by the wisdom, holiness, and love of Frederick William Faber."

\* "All for Jesus," chap. ii.



## MANNERS AND CUSTOMS.

The manners and customs, popular amusements, and sports and pastimes of our forefathers, are often cursorily passed over by the general historian, and are therefore only to be found recorded in some old manuscript, or picked up from a few quaint allusions made to them by some of our old dramatists and poets, or handed down by the less certain and more obscure medium of oral tradition ; and yet, in them are oft to be found a truer index of the moral and social condition of the people than are to be found in more general records. But the study of antiquities seems to have been greatly neglected till within the last half century, and the character of an antiquarian seems to have been considered something like what Burns describes Captain Grose to have been—a collector of “Auld nicknackets, of rusty caps, and jingling jackets ;” and the vagaries of their profession have formed a fund of character for the writers of novels and romances, of which the *Monkbarns* of Scott, and the illustrious *Pickwick* of Dickens are examples. The transactions and discoveries, however, of such men as Belzoni and Layard have placed these studies in a more important position, and have shown their great value in illustrating early history. And in modern times, the pre-historic researches of Canon Greenwell of Durham, the Roman discoveries of Dr. Bruce, of Newcastle, and the folk-lore of Ellis, and of Henderson, of Durham, have all tended to show the importance of bringing to the surface those long-neglected mines of rich lore which are to be found in the byways and untrodden paths of antiquarian literature.

But our object in thus introducing the subject is not for the purpose of taking our readers on a mummy-hunting expedition in the dark recesses of the pyramids of Egypt, or on an antiquarian ramble over the ruins of Nineveh, but merely to notice a few of the popular old customs peculiar to our town and neighbourhood ; hoping that, though we may live in an age when a great many of them are laid aside, and when charms and incantations have lost their power, and “cats, magpies, and old women have ceased to assume any other appearance than that which nature designed them,” “we may at least,” as Brand observes, “by a kind of chemical philosophy, extract wisdom even from the follies and superstitions of our forefathers.”

The generality of men look back with a kind of veneration on the superstitious prejudices of their ancestors. White, in his “*History of Selbourne*,” says : “It is the hardest thing in the world to shake them off ; they are sucked in, as it were, with our mother’s milk, and, growing up with us at a time when they take the fastest hold and make the most lasting impressions, become so interwoven with our very constitutions, that the strongest sense is required to disengage ourselves from them. But though we may carry them about with us ; and their observances are mixed up with our every-day life ; and their sayings have become household words ; yet, we know little or nothing of the origin of many of them, and must despair of ever being able to reach the fountain head of streams which have been running and increasing from the beginning of time.”

The first old and now obsolete custom we purpose noticing, namely, “The Midsummer Cushion,” is one which was peculiar to the town of Bishop Auckland, and is not mentioned by any of the writers on those subjects, either ancient or modern. About half a century ago, and for years previous to that time, it was customary on Midsummer-day, June 21st, to procure a high round three-legged stool, such as is used in the tap-rooms of inns at the present day. A coating of clay was evenly spread over its upper surface, about one inch in thickness, and in this clay every description of flowers that could be procured were stuck, so as to form a design similar to the pile on a Brussels carpet. One of these stools was placed at the corner of each street, or in the busiest part of the leading thoroughfares of the town. A pewter plate was placed upon an adjoining table, and a young maiden was also in attendance to receive the

contributions of the passers by. She was usually attended by a matron or two, who were a little more bold than the young one, and who acted as scouts in bringing in contributors. Each street had its separate stand, and the maidens vied with each other in having the grandest cushion. In the after-part of the day the money was spent in procuring the necessary ingredients for making a sweet cake, known as a "Tansey Cake." This was served up with tea at some rendezvous (frequently the Bay Horse Inn, in Fore Bondgate), after which dancing commenced, and the festivities were often kept up to the "wee short hours ayont the twal'."

We have no trace as to how this rather beautiful custom had its origin; but there can be no doubt of its being a very ancient one—perhaps dating back to Pagan or Roman times; and the Midsummer Cushion may have originally been an altar, raised in honour of Flora, the goddess of flowers. Shakespeare says,

There's flowers for you;  
Hot lavender, mints, savoury marjoram;  
The marigold that goes to bed with the sun  
And with him rises weeping; these are flowers  
Of middle summer, and I think they are given  
To men of middle age.

The custom of gentlemen taking off the ladies' shoes on Easter Sunday afternoon and the forenoon of Easter Monday, and the ladies in return taking off the hats of the gentlemen on the afternoon of that day and the forenoon of the following day, was prosecuted with great vigour in Bishop Auckland during the early part of the present century. The custom was made the pretext for extorting a small sum of money, by way of a fine, from the captured party of either sex, and bold was the man who possessed sufficient courage to venture up the Bondgates during the Monday afternoon or Tuesday morning.

This custom, which was in some degree peculiar to Auckland, has the appearance of being an offshoot of a very old custom which prevailed amongst all ranks and conditions of society throughout the whole kingdom, and from which even royalty itself was not exempt. In 1805, Lysons communicated to the Society of Antiquaries an extract from a record in the Tower, in which it would appear that Edward I. was taken in his bed by a party of ladies of the bedchamber and maids of honour on Easter Monday, May 15th, in the seventh year of his Majesty's reign, and was "lifted" by them. "This old custom," says Brand, "however strange it may appear, was intended no less than to represent our Saviour's resurrection." A Warwickshire correspondent in "Brand's Antiquities" says:—

Easter Monday and Easter Tuesday were known by the name of heaving days, because on the former day it was customary for the men to heave and kiss the women, and on the latter for the women to retaliate upon the men. The women's heaving day was the most amusing. Many a time have I passed along the streets inhabited by the lower orders of people, and seen parties of jolly matrons assembled round tables on which stood a foaming tankard of ale. There they sat in all the pride of absolute sovereignty, and woe to the luckless man that dared to invade their prerogatives! as sure as he was seen, he was pursued—as sure as he was pursued, he was taken, and as sure as he was taken he was heaved and kissed, and compelled to pay sixpence for "leave and licence" to depart.

This description in some degree resembles the scenes witnessed in Auckland in former days in connection with the taking off of shoes and hats, and the money obtained was spent in a similar manner to that acquired by the Midsummer Cushion.

Bishop Auckland had in former times some old and pleasing christening customs, which are now laid aside. On these occasions it was customary for the matron who carried the child to church to walk in front of a procession consisting of the godfathers, godmothers, and parents. The matron, who, we may say, was usually the midwife, carried in her hand a large slice of the christening cake, and a corresponding piece of cheese, wrapped in a clean sheet of paper, and these were presented to the first individual met by the christening party as it left the dwelling of the child's parents. This gift proved a rare godsend to many, especially when it fell into

the hands of some hungry little urchin—as it frequently did—and who, on investigation, was invariably found to bear no very distant relationship to the old woman who carried the child.

It was customary, too, when a child was first taken into a neighbour's house, for that neighbour to give it, on leaving, three things. These usually consisted of an egg, a piece of salt and bread, and in some instances a piece of money. The egg was supposed to have been adopted from its possessing the germ of life, and as being emblematical of immortality. Salt and cakes are said to have been used in religious rites by the ancients, both Egyptians and Jews: "And if thou bring an oblation of a meat-offering baken in the oven, it shall be unleavened cakes of fine flour."—Leviticus ii., 4th verse. "With all thine offerings thou shalt offer salt."—Ibid, p. 13.

The origin of eating fried peas, or carlings, as they are called, on the fifth Sunday in Lent, or, as it is termed in this neighbourhood, "Carling Sunday," seems to be wrapped in complete obscurity, and many different opinions have been hazarded as to its meaning. This particular Sunday is called in some old almanacks "Carle Sunday," from which, no doubt, the word carling is derived; but why it is so called, neither Bourne nor Brand, nor any of the writers on those subjects, seem to throw any light. Brand thinks the custom is derived from some of the funeral rites of heathen Rome. Another antiquarian says it had its rise from the disciples plucking the ears of corn, and another says it is in commemoration of the children of Israel being fed on manna in the Wilderness.

Local tradition, however, gives another and a more probable origin to this old and still prevailing custom. It is stated that a famine was raging in the town and neighbourhood of Newcastle, and that a ship laden with peas arrived just in time to stop its ravages; and that the custom was perpetuated in commemoration of that event. This explanation seems to bear some degree of probability, as the custom is only known and practised in two or three northern counties.

Another old northern custom, bearing some resemblance to the feast of carlings, but little known now-a-days, was very popular in Auckland about half a century ago, viz., "A Pea Scadding." Longstaffe, in his "Annals of Darlington," quotes from the "Entertaining Repository" the following epistle from a Devonshire man, in which the writer graphically describes the scene he witnessed at "A Pea Scadding" in that town. These feasts were generally held at the principal inns and hostelries—not on any particular day, but usually about harvest time—and the guests were there by invitation:—

When peas begin to change their colour,  
And some are green, and some are yellow,  
\* \* \* \* \*  
You see a big—a waling pot,  
Well crammed with peas—all smoking hot;  
Peas—swads and all——  
\* \* \* \* \*  
Swift to the purport of my story,  
To sing, O DARLINGTON, thy Glory.  
The peas at length being done enough,  
That is, some tender, numbers tough,  
Into a Dish of course they pour 'em,  
While all stand ready to devour 'em;  
And 'bout the centre of the dish  
Round which these amorous gluttons fish,  
Two saucers commonly are plac'd,  
And one of them with Butter's grac'd,  
The other doth some salt contain,  
When all fall too with might and main.  
First into those they dip their swads  
Then draw them through their filthy gabs,  
When Peas and Manks all sink together,  
One serves to qualify the other.

The custom of giving and receiving New-Year's Gifts, and wishing a happy New Year, is a very old one, and was much practised by the Romans. Their usual presents were figs and dates, covered with gold leaf, and accompanied with a piece of money, which was usually laid out in the purchase of a statue of some deity, or a piece of pottery bearing a suitable inscription. The Druids—the old Pagan priests of this country—were accustomed on certain days to cut the mistletoe with a golden knife, in some forest dedicated to their gods, and to distribute its branches with much ceremony as New-Year's Gifts amongst the people. The Saxons of the North (according to Brand) celebrated the festival of the New Year with more than ordinary jollity and feasting, and by sending gifts to one another. During the 16th century the custom was kept with great regularity and parade in this country; and was as cordially received in the court of the prince as in the cottage of the peasant. In the time of Henry VIII, it was the custom for all the servants of the King's household to offer presents to his Majesty. Dr. Drake says that the wardrobe and jewellery of Queen Elizabeth were principally supported by these annual contributions; and, though she made suitable returns for them in the shape of plate and other articles, yet she took sufficient care that the balance should be in her own favour. There is still preserved a roll of vellum, ten feet long, containing a list of the New-Year's gifts from James I. to the persons whose names are therein mentioned, given on the First of January, 1605, and also a list of the gifts which his Majesty received the same day.

Of the many customs connected with the olden times, not one has kept its place so well as that of seeking New-Year's gifts on the First of January. It must be remembered, however, that the privilege is one almost entirely invested in the hands of the rising generation. But even now the custom is not prosecuted with quite so much ardour as it was when the author was a boy. At that time it was found necessary to have the rappers muzzled, nails put above snecks, extra bolts put upon doors, and as many precautions taken as if the town was about to be besieged by some powerful foe. Long before chanticler announced the dawn of day, the inhabitants were aroused from their slumbers by a noise similar to the war-whoop of a tribe of young Indians coming down upon them, ready to sweep them all away. When every house in the town had been visited by the youngsters, there was a general concentration of forces in the Market-place, the two main points of attack being the residence of the late Dr. Canney and the late Mr. Peter Fair's shop, the former of whom distributed his gifts in the shape of half-pence, and the other in books, pictures, &c. Fancy must lend her aid in picturing the scene which ensued when the donor made his appearance for the purpose of distributing his gifts, and what a run was made for the purpose of snatching a prize; and how, when a passing gust bore away a highly-coloured portrait of Sir William Wallace, Robin Hood, or some other ancient hero, the young mob was scattered in giving chase to it, leaving half-a-dozen unsuccessful competitors sprawling in the gutter.

Another New Year's Day custom, and one which is still practised by many people at the present day, is called "The first foot." It is believed by some that the lucky or unlucky events of the succeeding twelve months are influenced by, and are attributable to, the first individual who enters the house on New Year's morning. It is considered extremely unlucky for a female to be the first foot, an odium, no doubt, thrown upon the ladies by the first mishap of Mother Eve. Another curious notion in connection with New Year's Day is, never to allow any one to take a light out of the house on that day, or death to some member of the household is sure to occur before the expiration of the year. It is also considered unlucky to take anything out of the house on that morning until something has been brought in. An odd old rhyme, given by Brand, fully explains this notion:—

Take out, then take in, bad luck will begin;  
Take in, then take out, good luck comes about.

A kind of Harvest Home, called a "Mell Supper," was held with great spirit by the farmers in this neighbourhood during the early part of the present century. Brand says the word "Mell" is derived from the French word "Mesler"—to mingle or mix together. Hutchinson says it is so called from the ancient sacrifice of mingling the new meal. Eugene Aram adopted a similar interpretation, though he imagined it might be derived from a mell wherewith corn was anciently reduced to meal in a mortar. This supper was given on the evening of the day on which the farmer finished the shearing of his corn, and at which a kind of rustic masquerade was practised, the company, who usually consisted of the farm servants and a few young men from the town, being dressed in various characters called "guisers." Music and dancing formed the principle part of the entertainment.

Two great holidays for the young folk of Auckland in former days, and which were looked forward to with some degree of interest, were Byers Green and Hamsterley Hoppings. In Yorkshire such a gathering is called a "Wake," and in Lancashire a "Rush-bearing." These festivals were originally called feasts of the Dedication, being always held upon the days of the Saints, to whom the respective parish churches are dedicated. These curious old feasts, like many other similar ones, had their origin far back in the twilight of history, and are said to have been instituted by St. Gregory the Great. In a letter written by him to Mellitus, the abbot (who was sent into England with St. Austin), he thus alludes to them:—"It may therefore be permitted to them (viz., the English), that on the dedication day, or other solemn days of martyrs, they make themselves bowers about their churches, and refreshing themselves and feasting together after a good religious sort, kill their oxen now to the praise of God and increase of charity, which before they were wont to sacrifice to the Devil." The meetings were originally held in the churchyards, where it was the custom to build bowers and tents, and perform rude dramas known by the name of Mysteries and Moralities, illustrative of Scripture history. In the "Bolden Euke" it is stated that the villeins of West Auckland, amongst other services, had to build eighteen booths at the Fair of St. Cuthbert, in Durham. The modern word, "Hopping," now given to those festivals, is supposed to be derived from the practice of hopping and dancing on those occasions. The religious tenor of these assemblages, however, seems to have been long forgotten; and climbing up greasy poles, grinning through horse-collars, leaping in sacks, and some other unmentionable feats, have formed the staple amusement. At the present day, donkey and foot-racing, coursing, athletic games, fiddling, dancing, and drinking, with an occasional boxing match, by way of variety, form the general pastimes.

When, in former days, any of those untoward domestic episodes occurred, which give such scandal to modern society, and employment to the gentlemen of the "Long Robe" in the divorce court; or, when any inhabitant had had recourse to corporal punishment, to correct the delinquencies of his "better half," it was customary to give publicity to the same, and punish the offender by what was termed "Riding the Stang." This was done by mounting some reckless character upon a plank of wood or short ladder, which was then carried through the streets on the shoulders of other four individuals of the same class. An uncouth rhyme was usually chanted or shouted out by the rider, in which was set forth (in anything but delicate language) the names of the individuals, and the character of the crime with which they were charged. At the conclusion of the speech, the mob which usually accompanied the procession, finished it off with a round of hurrahs and howling. The proceedings were generally brought to a close by burning the guilty party or parties in effigy, either in the Market-place or in front of the house in which they lived.

The following is a fair specimen of the stang rhyme above alluded to:—

Hey Derry! Hey Derry! Hey Derry Dan,  
It's neither for your cause, nor my cause that I ride the stang.

But it is for t' Peg Doctor for banging his deary,  
 If you'll stay a few minutes, I'll tell you all clearly.  
 One night he came home with a very red face—  
 I suppose he was drunk, as is often the case,  
 Be that as it may; but—when he got in,  
 He knocked down his wife with a new rolling pin.  
 She jump'd up again, and knocked off his hat,  
 And he up with the pestle, and felled her quite flat.  
 She ran out to the yard and shouted for life,  
 And he swore he would kill her with a great gully knife.  
 So all you good people that lives in this raw [row],  
 I'd have you take warning, for this is our law;  
 And if any of your husbands you wives do bang,  
 Come to me and my congregation, and we'll *Ride the Stang!*

The most popular and wide-spread pastimes of our forefathers, however, were the May-day games,—the bringing in and raising the May-pole on the village green on the First of May; the Morris-dancing; Maid Marian; Friar Tuck; and many more beautiful customs of the olden times, about which our poets have written so much. These customs, no doubt, had their origin in a welcome to the delightful season of Spring, and were a kind of votive offering to Flora, the Goddess of Flowers. Milton says:—

Hail, bounteous May! that dost inspire  
 Mirth and youth, and fond desire;  
 Woods and groves are of thy dressing,  
 Hill and dale both boast thy blessing.

Bourne tells us, “that in his time, in the villages in the North of England, the juvenile part of both sexes were wont to rise a little after midnight on the morning of the First of May, and walk to some neighbouring wood, accompanied with music and the blowing of horns, where they broke down branches from the trees and adorned them with nosegays and crowns of flowers. This done, they returned homewards with their booty about the time of sunrise, and made their doors and windows triumph in the flowery spoil.”

Shakespeare, in his “*Midsummer Night's Dream*,” puts the following words into the mouth of Lysander, when addressing Hermia:—

If thou lov'st me then,  
 Steal forth thy father's house to-morrow night;  
 And in the wood, a league without the town,  
 Where I did meet thee once with Helena,  
 To do observance for a morn of May,  
 There will I stay for thee.

These May-day customs were observed by noble and royal personages as well as the general public. Stow, in his “*Survey of London*,” gives an account of Henry VIII's riding a Maying from Greenwich to the high grounds of Shooter's-hill, with Queen Katherine, his wife, accompanied with many lords and ladies.

By a warrant, dated October 18th, 1633, and issued by Charles I, it was enacted that, “for his good people's lawful recreation after the end of Divine Service, his good people be not disturbed, letted, or discouraged from any lawful recreation; such as dancing, either men or women; archery for men, leaping, vaulting, or any other such harmless recreations: nor from having of May Games, Whitson Ales, and Morris Dances, and the setting up of May-poles, and other sports therewith used; so as the same be had in due and convenient time, without impediment or neglect of Divine Service. And that women shall have leave to carry rushes to the church for the decorating of it, according to their old custom. But withall, his Majesty doth hereby account still as prohibited, all unlawful games to be used on Sundays only, as bear and

bull-baitings, interludes, and, at all times, in the meaner sort of people by law prohibited, bowling."

These games seem, however, to have become objectionable to the puritanical humour of the times, and accordingly we find the following ordinance for their suppression, dated April, 1644, issued by the Long Parliament :—" And because the prophanation of the Lord's Day hath been heretofore greatly occasioned by May-poles (a heathenish vanity, generally abused to superstition and wickednesse,) the Lords and Commons do further order and ordain that all and singular May-poles, that are or shall be erected, shall be taken down and removed by the constables, bors-holders, tything-men, petty constables, and churchwardens of the parishes, when the same shall be ; and that no May-pole shall be hereafter set up, erected, or suffered to be within this kingdom of England, or dominion of Wales. The said officers to be fined five shillings weekly till the said May-pole be taken down." After the Restoration, however, their erection was again permitted.

May-poles, with their attendant sports, have almost entirely disappeared from the North of England. The only one now to be found for miles around, stands in the pleasant village of Ovington, on the Yorkshire side of the river Tees, a few miles below Barnard Castle, where the annual taking down, decorating, and re-erecting of the May-pole is still practised.

A remnant of these old customs existed in Bishop Auckland within the last half-century. Formerly, the mail bags were conveyed on horseback from Bishop Auckland to Rushyford, to meet the coaches passing through that place, going north and south. They were also carried in the same way to Wolsingham and Stanhope ; and it was the custom to decorate the post-boys and their horses, on the First of May, with ribbons and flowers, the principal shop-keepers in each town, as well as the people at whose houses on the road they usually called, each giving a ribbon or rosette. Before reaching Auckland on their return journey their appearance, as may be imagined, was somewhat grand, and, as a matter of course, created quite a sensation in the old town, to the intense delight of the juvenile portion of its inhabitants.

The last relic of bygone days we purpose noticing is "The Waits"—a kind of musical night-watch, who used to perambulate the streets during the winter season for the purpose of protecting the property of the inhabitants. They were generally comprised of two or three superannuated old tradesmen, whose knowledge of music, if any, served them in good stead. The Waits were in great vogue all over England in the reigns of Elizabeth, James, and Charles, a time when the people of the country were surrounded with music and imbued with its associations. Each town had its Waits, and they figured largely in the pageantry and processions of those times. We frequently find items in the parish and municipal accounts for the payment of the Waits ; and in the account rolls of Bishop Cosin, under date December 19th, 1665, we find, "Given to the Waits, 5s." There are people still living who can remember Old Nicholas Rutherford, who was the last representative of the fraternity in Bishop Auckland. Nichol, it would appear, was rather fond of his glass, and when he had got one too many, and was unable in consequence to take his nightly rounds, his old wife, Betty, had to turn out as a substitute ; and on those occasions, instead of treating the inhabitants to an air on the fiddle and the usual salutation, which consisted in an announcement of the time of night or morning, as the case might be, and the state of the weather, she used to sing out at the top of her voice in the various parts of the town—

Good morning, masters and mistresses all,  
Our Nichol's drunk agyan, and ah's forc't to call.



## NEWTON CAP AND ITS BRIDGE.

Thou craggy bank of Newton Cap,  
Should fortune give a home to me,  
There's not a spot on Nature's lap  
(For auld lang syne) I'd choose but thee.  
Sweet Newton Cap! I mind thee still,  
Thou garden of my school-boy days;  
How oft upon thy bushy hill  
I've scratch'd my hands and torn my claes.—R. GIBBON.

Whoever has wandered westward from the town of Bishop Auckland must have observed, on emerging from that extremity, the beautiful little picture there presented to the eye of the beholder. To the left may be seen the woods of Newton Cap and Needless, with the river Wear meandering and bordering with a silver fringe their deep green verdure. To the right are the woods of Binchester, in the midst of which, not many years since, stood Binchester Hall, once the residence of the Wren family, and said to have been designed and built by the celebrated Sir Christopher Wren, the builder of St. Paul's Cathedral. Crowning the centre of the view stand the ruins of Newton Cap Hall, formerly the residence of a branch of the Wren family above mentioned, and, in more recent times, of the Bacons, who are said to have been a very learned, as well as a very ancient family. In the foreground we have the bridge, which, as the local muse has sung, "Proudly rears its battlements above the streams of Wear."

This stately old fabric consists of two arches, one of a circular form, 101 feet span, the other a pointed arch of 90 feet. The bridge was built by Bishop Skirlaw in the year 1388, and though it has stood nearly five hundred years, and bears the impress of time on its grey and moss-covered walls, yet it does not show the least sign of decay. Upon a stone on the west parapet, near the centre of the north arch, is the following inscription :—

Edward Palfrey's Leap, 1744.

This inscription alludes to a man of that name, a native of the town, who is said to have either fallen or leaped from that part of the bridge, and escaped unhurt. The story appears to be nearly as follows :—Edward Palfrey, or, as he was better known, "Neddy" Palfrey, was one of those headstrong individuals, found in almost every town and village, whose deficiency of good practical common sense is made up by a certain dogged, determined recklessness of character, which places them at the head of every lawless mob. He was, moreover, a great pugilist—a circumstance sufficient to make him a popular character amongst the lower classes. In his encounters he did not strictly confine himself to his own species, but would fight with bulls or dogs. It was whilst on one of these fighting expeditions that Neddy made his wonderful leap from the bridge. He is stated to have proceeded, in a state of inebriation, to the field adjoining the north end of the bridge, with a motley crowd at his heels, to fight a bull; but the animal was either not there, or he was not in a fighting humour, for, to use a ring phrase, "the fight did not come off." Neddy, no doubt, thought it a pity to bring the folks all the way there for nothing, so in lieu of the fight he determined to show them a few antics upon the parapet of the bridge. Accordingly, he mounted, and, it would appear, cut his capers rather too fine, for he fell (some say leaped) over the bridge, and alighted in the middle of the stream unhurt. The probability is the river was a little swollen at the time, which saved him, for he recovered himself, ran out of the water up the bank side, and dared the best man there to follow his example. Though Neddy's feat called forth the plaudits of the crowd, yet we do not hear of any one being so far fired with the spirit of emulation as to imitate him.

There is another droll story tradition has handed down to us, which illustrates another point in Neddy's character, and also shows that he was a wit as well as a fighter. He once fought a battle (this time with a man) in a field adjoining the town, and it appears his opponent was too many for him. Neddy in the course of the encounter was knocked down, and neither the entreaties of his friends nor the taunts of his enemies could induce him to rise again—there he lay with his face buried in the grass. At length, when nearly all the crowd had left the place, a mischievous lad gave him a kick in the ribs and said, "Oh! Neddy, thou'st lost the fight." Neddy immediately turned up his face and cried out, in broad Auckland lingo, "Thou'st a leer! the man that keeps the field the longest wins the fight." Some old people used to say that Neddy repeated his feat of leaping from the bridge three times, and, on the last occasion, dashed his brains out. This statement, however, is unauthenticated, and the most probable story is that he died a natural death, and was buried like another good Christian, but, it would seem, without a stone to mark the spot. The only record that can now be found of him is the half obliterated inscription on Newton Cap Bridge, and the following lines in the Parish Registers of St. Andrew's Auckland:—

1755.—March 15.—Eliz., wife of Edward Palfrey, of Newton Bridge [buried].

1770.—July 7.—Edward Palfrey [buried].

Newton Cap, or "Newtonne," as it is called in the early parish registers of St. Andrew's, seems to have been a place of some consideration in olden times, as the number of burials recorded in them from that place are very numerous. The "Bolden Buke" states: "In Newtonne there are thirteen villeins, whose services are similar to those of North Auckland." This number is only nine less than were in the latter place. We have no information, however, as to where the village stood in which the villeins resided, and had their "toft and croft" and "oxgangs of land." It seems probable, if we may judge from its name (*Newtonne*), to have been an offshoot of the old town of North Auckland.

In Bishop Hatfield's survey there are two free tenants named. The bond tenants "held a common forge, furnace, and kiln, and they rendered for one milch cow at Martinmas 6s., for aver-pennies 8s. 8d., for cornage 20s. 7d., and for each oxgang of land a hen at the Nativity and ten eggs at Easter—in all, thirteen hens and six score and ten eggs." The exchequer lands, let at a certain rent, were very considerable, consisting of forty tenements and seventy-two parcels of land.

As to who was the first builder of the old and picturesque ruin which now crowns the hill, called Newton Cap Hall, we have no record; the earliest accounts, however, seem to point to the Wren family. In the year 1570, May 24th, we find the following entry in the parish registers:—

Old Mrs. Wren, of Newtonne, buried.

The old document\* alluded to on page 35, and of which we give a transcript below, shows

\* To all Christian people to whom the present writing shall come, Lindley Wren, of Newton Cap, in the county of Durham, Esquire, sendeth greeting in our Lord God everlasting. Know ye, we the said Lindley Wren, out of the natural love and affection which I bear to my eldest son, Charles Wren, of Binchester, in the said county, gentleman, and for divers good causes and considerations, me thereunto specially moving to have given, granted, and by this present writing to give, grant, alien, enfeof, and confirm unto the said Charles Wren, his heirs and assigns, all that my burgage or tenement, situate, lying, and being within the borough of North Auckland, in the said county, in a certain street there called Fenkell Street, with a backside adjoining upon the same, containing by estimation three yards in breadth and fourteen yards in length, between a burgage belonging to the said Lindley Wren on the south, and the High Street on the north and east, and now in the occupation of Ann Wren, widow, with all and singular the appurtenances to the said burgage or tenements belonging, and the reversion and reversions whatsoever of the said premises, and of every part thereof, to have and to hold the said burgage and tenement and premises aforesaid, with the appurtenances and every part and parcel thereof, unto the said Charles Wren, his heirs and assigns for ever, to be held of the chief Lord or Lords of the fee or fees of the same premises by the services therefore and of right accustomed, and I the said Lindley Wren and my heirs, the said burgage or tenement and all other the premises aforesaid, with the appurtenances and every part and parcel thereof, unto the said Charles Wren, his heirs and assigns, to the only and proper use and behoof of the said Charles Wren, his heirs and assigns, against me and my heirs, shall and will warrant and for ever defend by these presents. In witness whereof I the said Lindley Wren unto this my present writing have set to my hand and seal, the four and twentieth day of February, in the year of our Lord God, according to the computation of the Church of England, one thousand six hundred fifty and two.

LINDLEY WREN.

The above curious old document (now in the author's possession) is attested by John Calverley, John Selster, and Henry Fery, the latter with a mark. Calverley was steward of the Manor Court at the above period.

that the Wrens were in possession of the Hall in the year 1653, and we also find the following entries relating to the family in the Parish Register :—

1676.—Sept. 23.—Gertruda, filia Caroli Wren, de Newton Cap, bur.

1682.—April 15.—Gulielmus, filius Caroli Wren, de Newton Cap, armigr.

It would also appear, from the following entries in the Register for Burials, that there were other people of high family residing at Newton Cap :—

1662.—Jan. 13.—Peregrina, filia Francisca Featherstonhalgh,\* de Newton Cap.

1668.—Jun 6.—Maria Carr, de Newton Cap, gener. sepulta erat.

1669.—Feb. 22.—Roger Carr, de Newton Cap, gener.

At what time or by what means Newton Cap Hall and the estate became the property of the Bacons (who were the last family of distinction who inhabited it), we have no record. They are said to have been descendants of Francis Lord Bacon, the great philosopher and statesman, who figured so largely in the reigns of Elizabeth and James. We extract the following entries relating to the family from the registers of St. Andrew's :—

#### BAPTISED.

1711.—June 25.—Isabella, daughter of William Bacon, Esq., Newton Cap.

1712.—July 14.—William, son of William Bacon, Esq., Newton Cap.

1714.—Feby. 12.—Thomas, son of William Bacon, Esq., Newton Cap.

1716.—April 16.—Margaret, daughter of William Bacon, Esq., Newton Cap.

1717.—July 27.—George, son of William Bacon, Gent., Newton Cap.

1720.—Augst 8.—James, filius William Bacon, de Newton Cap.

1758.—Sept. 14.—William, son of John William Bacon, Esq., Newton Cap.

1780.—Nov. 29.—William, son of William and Frances Bacon Foster, Newton Cap.

1789.—Jan. 17.—Charles Edward, son of John Bacon, Esq., Newton Cap.

1794.—April 23.—Richard, son of John Bacon Foster, Esq., of Newton Cap (born Feby. 13th, 1794).

#### MARRIED.

Ferdinando Bacon Foster, Esq., and Mrs. Catharine Agnew, both of this parish—a license.

#### BURIED.

1780.—Jan. 25.—Lady Catharine, wife of William Bacon Foster, of Newton Cap.

1780.—April 18.—William Bacon Foster.

The Bacon family are also thus alluded to in a poem quoted at page 62 :—

Upon my left, the bridge with arched pomp  
Joins the divided lands, and proudly rears  
Its battlements above the streams of Wear ;  
On whose rich banks, deserted Newton Cap  
Mourns for the absent arts and sciences,  
Which by her lord deceas'd were there retain'd.

If we may judge, however, from the fate of its last possessor, the family in him had sadly degenerated. He is said to have spent a life of reckless profligacy, run through his patrimony by gambling and other extravagances, and terminated his career by shooting himself in a room in the old Hall, a portion of the ruins of which is still standing. It is supposed (from the position in which he was found) that he had placed the muzzle of the gun in his mouth and pulled the trigger with his foot. The ball, after passing through his neck, made its way through a pane of glass in a staircase window, leaving a round hole the exact size of the bullet. This pane was cut out from the window, and was in the possession of an old inhabitant of Bishop Auckland for many years.

It was this member of the Bacon family who commenced the building of the new hall, which stood a little to the west of the old one, and which was left at his death in an unfinished state. Being at that time in embarrassed circumstances, his effects were all sold, and the estates of Newton

\* Featherstonhalgh was accountant to Bishop Cosin.

Cap and Needless, along with the halls, were bought by the Russell family, and subsequently became the property of Sir Gordon Drummond. At the time of Bacon's death he had a wife and family, but, losing their possessions, they left this part of the country, and their beautiful park and grounds went to wreck and ruin, the woods were cut down, and their half finished mansion became the residence of owls and bats. The estate afterwards descended to Lord Effingham, who sold it a few years ago to Messrs. Backhouse, Stobart, and Co., the owners of the Newton Cap Colliery. These gentlemen, living in a utilitarian age, pulled down the partly erected new hall, and used the materials in building coke ovens and for other colliery purposes. *O tempora ! O mores !*

Along the ridge of the hill on which stood those two buildings, and continuing along the side of the Beechburn, was originally a carriage drive, bounded by some of the finest beech and chesnut trees that could be found for miles around. The old gardens belonging to the hall were also much celebrated in former times for the richness of the fruits grown therein. They were thrown open to the public on Sunday afternoons, and were much frequented in the summer season by the young folks of Auckland.

The woods of Birtley, which adjoin Newton Cap, and extend along the northern banks of the Wear as far as Hunwick and Helmington, were a few centuries ago a forest, and formed one of the hunting grounds of the Bishops of Durham, being frequently referred to in the records of the Castle of Auckland. In 1730, Ralph Trotter was keeper of Birtley woods, and in all probability lived at Helmington, for we find, according to the registers of St. Andrew's, that that place was occupied by a family named Trotter a few years previous :—

1673.—March 28.—*Johnanis filius Gilberti Trotter, de Helmden, sepul.*

1675.—Augst. 3.—*Francisca filia Gilberti Trotter, de Helmden, gen.*

1675.—Dec. 15.—*Anna, filia Gilberti Trotter, de Helmden, gen.*

There are evident signs in many places in this locality of the coal having been worked in early times ; and in some of the workings of the Newton Cap Coal Company an old drift was entered in which some tools, evidently left by the "old man," were found.



## BINCHESTER.

Thomas Wright, in his work "The Celt, the Roman, and the Saxon," says :—"There is hardly a corner in our island in which the spade and the plough does not, from time to time, turn up relics of its earlier inhabitants to astonish and to excite the curiosity of the observer, who, when he looks to an ordinary history of England, finds that the period to which such remains belong is passed over with so little notice, that he is left with no more information on the subject of his research than he possessed before he opened the book." There is, in fact, no popular history of what is termed by antiquarians the Primeval Period, and those who are placed in the position just mentioned, if they happen not to possess a library of expensive publications, or to have the opportunity of consulting with those who have made archæology their study, are at present obliged to remain satisfied with uncertain conjectures, and are thus led, in the absence of the requisite elementary knowledge, to form theories of their own which are far removed from the truth. These remarks apply very forcibly to the place, the modern name of which stands at the head of this chapter. The name Binchester is said to be a compound of the two words Binci Castra, signifying two camps, and is undoubtedly the place mentioned by several Roman and other historians under the title of "Vinovium." Ptolemy, who wrote about A.D. 120 (and who merely enumerated the stations which were then of the most account), is the first who seems to have noticed it as one amongst the many Roman towns in the island which were at that time scattered over the once wild haunts of the fierce Brigantes; and amongst which we find Eburaca (York) mentioned as the head quarters of the sixth legion. He also mentions Isuriam (Aldbrough), Cataractoni (Catterick), and Epiaco (Lanchester), all places which modern discoveries have proved to have been stations of considerable magnitude during the time our island was under Roman rule. We also find Vinovium mentioned in the "Itinerary" of Antoninus, compiled about the year 320, in which he places it about nineteen miles from Vindomora (Ebchester), and twenty-two miles from Cataractoni, which is found to be nearly the exact distance, and seems to point out Binchester with a degree of certainty as the precise site of that once important Roman town. We also find Vinovium mentioned in a treatise on geographical science, compiled in the seventh century, by an anonymous writer in the city of Ravenna. In another description of Britain, attributed to Richard of Cirencester, an old monk of the fourteenth century, we also find it mentioned under the same name, and in tracing the Roman road northward he places it as twelve miles beyond the Tisum (Tees).

It is the opinion of some antiquarians that Binchester, previous to its having been taken possession of by the Romans, had been a British hill-fort, as it was no uncommon thing for the Romans to take possession of those places first when invading this country, as they were usually found to be upon sites which commanded a view of the surrounding neighbourhood, as well as being convenient for a good water supply, and other requisites for the use of a camp or town. It would almost appear, from the numerous human remains\* which have been found, that it had either had a burial place attached to it of considerable extent, or that some great battle had been fought near it. Fordyce says, "It would be no difficult stretch of imagination to conceive the fierce Briton skilfully driving his scythed chariot along the eminence of Binchester, uttering his appalling war-cry as he charged the foe who dared to scale its steep declivity, or propitiating

\* About half a century ago, an old woman named Blakey, who lived in Back Bondgate, had a number of skulls, which were found at Binchester, arranged on a shelf in her kitchen. The Romans, during their occupation of Binchester, seem to have adopted the practice of cremation in the burial of their dead. As has already been stated (page 2), urns have been found containing burnt human remains; though we learn from ancient writers that it was the earlier practice of the Romans to bury the bodies of their dead entire, and that it was not till the time of the dictatorship of Sylla, B.C. 50, that the custom of burning was established. Wright says "that both modes of burial were used indiscriminately in Roman Britain, and it is probable that the different peoples who composed the Roman population adopted that practice which was most agreeable to their own prejudices."

the favour of his awful deities in the groves on its summit, at a period previous to the subjugation of his race,—

When the British warrior queen,  
Bleeding from the Roman rods,  
Sought, with an indignant mien—  
Counsel from her country's gods—  
Sage, beneath an aged oak,  
Sat the Druid, hoary chief,  
Every burning word he spoke  
Full of rage and full of grief."

Leland, speaking of Binchester, says:—"Binchester, now a poore village, stondith on the south side of Were, and is but half a mile beneth Castelle Auckland. It stondith on the brow of a hill, and there I saw, as I roode on the south side, a little fosse and indicia of old buildings. In the ploughid feeldes hard by thys village hath and be founde Romaine coynes, and other many tokens of antiquitie. Betwixt Akeland and Binchester is an exceeding fair bridg of one arch upon Were." \*

Camden, who wrote about a century later, thus speaks of Binchester:—"From hence the Were goes northward, that it may continue longer in this county, and soon comes within sight of the reliques of an old city seated upon the top of a hill, which is not in being at this day, but dead and gone many years ago; called by Antoninus 'Vinovium,' by Ptolemy 'Binovium,' in which author it is so missplaced, and, as it were, seated under another pole, that I could never have discovered it, but by Antoninus's direction. At present it is called by us Binchester, and consists of about one or two houses only; yet much took notice of by the neighbours thereabouts upon the account of the rubbish and the ruins of walls yet extant, and also for the Roman coins often dug up in it, which they call Binchester pennies; and for Roman inscriptions, one of which cut out thus in an altar there, I lately met with:—

DEAB.  
MATRIB. Q. LO.....  
.....CL. Q. VIN  
TIANVS.....COS.  
V. S. L. M.

Another stone was lately dug up here very much defaced, with gaps, which yet, upon a narrow view, shows this inscription:—

TRIB. COHOR. I  
CARTOV.....  
MARTI VICTORI  
GENIO LOCI  
ET BONO  
EVENTVI."

Burton supposes the first named altar to have been reared by Claudius Quintianus, consul under the Emperor Maximinus, about the year 236, upon performance of his vow made to the Deabus Matribus, or Mother Goddesses; and the other to be a dedication to Mars the Conqueror, to the Genus Loci, or tutelar spirit of the place, and to an imaginary God of the Romans called Bonus Eventus, or Happy Events.

In a letter from John Cade, Esq., the celebrated antiquarian (who was a native of Darlington), to Dr. Kaye, Dean of Lincoln, and given in the "Archæologia," he thus notices Binchester:—

The Vinovium of Antoninus, and Binovium of Ptolemy, situated on the stratum called the Fosseway, was a celebrated

\* We have no trace at the present day where the bridge above mentioned by Leland was situated. We find it, however, frequently mentioned in the early parish registers of St. Andrew's. It seems probable, from the fact of there being no road between those two places in modern times, that the bridge was of Roman construction, and crossed the river somewhere in the vicinity of the camp. Wright says: "We have many proofs that the rivers in this country were passed by an extensive system of bridges; it is probable, indeed, that a military road seldom passed a river without one."

Roman city of the Brigantes, and was sacred, I apprehend, to Bacchus, and derived its name Vinovium from the festivals instituted there in honour of the deity. Altars and antiquities of various kinds have frequently been found there. Camden takes notice of an altar and inscription to the Deæ Matres; and of another to the genius of the place; but the most singular is that of a Priapus, at present in the possession of Farrer Wren, Esq., the proprietor of the station. There has likewise been found another portable altar, exactly similar to that in the fifteenth plate of Gordon's *Itinerarium Septentrionale*, but without any inscription; and also a small bronze image of that deity, which had probably been a symbol worn by the Bacchæ, or female priestesses, as there is a perforation in its lower parts; or perhaps it may be classed among the Lares, similar to those discovered at the Devizes, in Wiltshire, in the year 1714. This celebrated station contains about twenty-nine acres, and is at present an inexhaustible repository of antiquities. Mr. Wren has in his collection some elegant intaglios found there, with a variety of silver and copper coins, both of the upper and lower empire, to the time of Valentinian and Theodosius. Perhaps the Roman pottery at Vinovium has been equal, if not superior, to most in Britain; I have seen some curious fragments of bowls and vases, enriched with vine branches, and others entire, which appear to have been used as sacrificing vessels; together with a vast variety of specimens of different compositions, some resemble terra cotta, and others of glass. There has likewise been, lately dug up a large bass relief of a Faun, with an altar, but the inscription hitherto illegible. Dr. Spence, in his splendid edition of the *Polymetis*, stiles the Fauns and Satyres rural deities attendants on Bacchus; and Calmet, in his learned *Dictionary of the Bible*, in a print of Heathen idols, gives a bust of the lascivious Pan for Priapus, which is further elucidated by that singular statue in the Ludovisian gardens at Rome, where he is teaching Apollo to play on the shepherd's reed. The ancients feign Priapus to be the son of Bacchus and Venus, and as such he had divine honours paid him at all the festivals of the Bacchanalia, where his image was presented to public view.

Hutchinson, in his "History of Durham," further adds: "To what has been said of the Roman remains discovered here, we beg leave to add, that Mr. Wren has in his possession three seals found at Binchester, cut on coarse cornelians. The first was discovered many years ago, the second in 1767, and the third in 1770. Among the fragments of pottery, there is one impressed with a man on horseback, with a human figure prostrate, as if slain, the horse at full speed; another with the fore parts of a greyhound in full speed, boldly relieved; the vessels were certainly dedicated to other deities than Bacchus. The coins consist both of the higher and lower empire, among them one or more of Julius Cæsar, but the chief part are of the lower empire. Some of the urns and lachrymatories are elegant pottery: in the hall is a rude head, like that preserved at Thirlwall, in Northumberland, several vases of a singular form, and one mutilated figure, with an urn in his arms, which perhaps was sepulchral."

Another figure is mentioned by Cade, which he calls a Faun, but which Hutchinson thinks is one of the Fundatores or slingers of the Roman army, a cut of which he gives in his "History of Durham," taken from a sketch by Surtees. Hutchinson thinks it has been an ornament to some public edifice, carved in compliment to a chieftain under whom the light armed troops had gained singular honours. The figure has a bag suspended before him, and supported by the left hand, containing the balls or stones for his sling, and his right arm is elevated in the very action of using his sling. An animal which Hutchinson takes to be a hare is also carved on the same stone, which animal was held by the Romans as a common emblem of circumspection and watchfulness.

In Gyll's MSS. it is stated that, "On Thursday, the 5th of August, 1757, he saw at Binchester, by the side of the way leading up the hill towards Mr. Wren's house, a stone consisting of six sides nearly square, on one side a bold figure of a Priapus in basso-relievo, one of the sides slopes to a narrower square at the top, where a hole is cut, as a mortise to receive the foot or stem of some statue." This curious relic was lying at that time near the farm house on the top of the hill, and had been previously used for the weight of a cheese-press, but rejected by the housewife, with much aversion, from its extraordinary sculpture, not discovered by the dame till her cheese had been spoiled, as she alleged, by the unpropitious influence of the enormous deity.

The most remarkable discovery, however, at Binchester was made about seventy years ago. A cart-load of hay was passing along, within the area of the camp, when the earth was observed to give

way under the load, and which led to the discovery of the hypocaust of a Roman bath.\* This antique remnant of the usages of the ancient Romans, who roamed the woods and wilds of this neighbourhood in those early days of semi-barbarism, and which remains to the present day, is said to be the most perfect to be found in this country. The floor of the superstructure, now covered with earth, is of strong mortar and gravel spread upon square tiles, about eighteen inches square and from two to three inches thick, which are supported by ranges of brick pillars in the apartment beneath. The pillars are nearly five feet high, eight inches square, with intersecting passages between them, fifteen or sixteen inches wide, crossing each other at right angles. The large square tiles by which the roof of the hypocaust is supported bear the following inscription, "N. Con.," which would almost seem to imply that the bath was erected during the reign of Constantius, who died at York in the year 306, or his son Constantine the Great, who succeeded him, and who spent the first six years of his reign in Britain. Wright, in his work already alluded to, says: "The ordinary building tiles often bear inscriptions indicating the troops or officials by whom, or under whose directions the buildings were erected." He further says: "One of the most remarkable characteristics of Roman buildings was the extensive use of brick, or, perhaps more properly speaking, tiles, for the latter word, as we now understand it, expresses more accurately the form of the Roman building tiles. They were always flat, generally from half an inch to an inch, or even two inches in thickness, and the smaller tiles are generally about seven inches square. But others are found much longer than broad. The old writers, such as Pliny and Vitruvius, give exact directions for the making of tiles, and in those found in England the clay has evidently been prepared and tempered with great care; they are most commonly of a dark red colour, but in others the colour is much brighter, and tiles of the two colours are mixed together in a regular arrangement, no doubt for the purpose of ornament." The tiles used in the construction of the hypocaust at Binchester are of the light red kind, and are as hard and fine in texture as a piece of ordinary pottery. It is entered by a flight of steps composed of the ordinary Roman brick, and which leads into an arched vault running the whole length of the hypocaust. To the right are two arches, about five feet high, which have evidently been used as fire holes. There are still some slight indications of the foundation of an upper room.

The most recent discovery at Binchester, illustrative of its former history, was made during the month of March, 1871. Master Charlton Morgan, son of C. E. Morgan, Esq., of Flatts Farm, and Master Thomas Nelson, son of Mr. Ralph Nelson, of Bishop Auckland, were fishing on the north side of the Wear, opposite the south-west corner of the vallum of the station, and in turning over a stone within the bed of the river, they found a beautiful silver coin, in excellent preservation, of the reign of Augustus, with the head of that Emperor in most perfect relief, and the word Augustus quite legible. The coin, however, bears no date. On the reverse side is a figure holding something resembling an olive branch. This old coin had, no doubt, lain in the bed of the river, and its waters had rolled over it, for perhaps eighteen hundred years. In all probability, it had been dropped from the hand or pocket of some Roman warrior, when

\* The use of the bath was very common amongst the Romans, and was considered by them more in the light of a necessity than a luxury. They went to great expense in building their public baths with extreme magnificence. It was customary with them in the first place to anoint the body with oil or perfumes, and then to exercise themselves in the sphaeristerium or tennis-court. After this they entered the adjoining caldarium or warm bath, where they sat and washed themselves. The seat was below the surface of the water, and upon it they used to scrape themselves with bronze or iron instruments called strigils, or this operation was performed by an attendant slave. They then rubbed themselves with their hands, and were washed from head to foot by pails or vases of water being poured over them. Being carefully dried, they were covered with a light shaggy mantle called gausape, a kind of thick woollen cloth. Effeminate persons had the hair of their bodies pulled out with tweezers, their nails cut, and their bodies anointed or perfumed, even to the soles of their feet. After resuming their clothes, they went into the tepidarium, and either passed very slowly through, or stayed some time in it, that they might not too suddenly expose their bodies to the atmosphere in the frigidarium.

On the discovery of the above-named place, an idea seems to have entered the heads of the more imaginative of the surrounding inhabitants that it was the entrance to a vast subterraneous passage between Binchester and the castle on the opposite hill—a notion which would have been easily dispelled by an examination of the positions of these respective places with the deep ravine between. The belief in vast subterraneous passages is not confined solely to this place. Our ancestors are believed to have excavated a passage from Durham to Finchale Abbey, from Raby Castle to the church of Staindrop, and from Richmond Castle to Easby, by way of the church of St. Martin's, crossing twice beneath the bed of the river Swale. When what was called the egress at Easby was explored, however, the hole was discovered to be nothing more than the common sewer of the Abbey.



fishing in this place for a dish of trout for his breakfast some fine spring morning perchance, years before ever Saxon invader or Norman conqueror set foot upon the soil of ancient Britain.

The extensive and important collection of Roman altars and other sculptured stones which had been found within the camp, or in its precincts, from time to time, and which had long been preserved with care in an outbuilding of the mansion-house, were, with one exception, destroyed by the owner of the estate, in the construction of the under-ground works of a coal pit, sunk in a field at the north-east end of Newton Cap Bridge, previous to the estate being sold to the Bishop. That exception was an altar, begged by James Raine, author of "The History of North Durham," and now, by his gift, in the library of the Dean and Chapter of Durham. There were also two or three stands of old English armour, several charters, seals, and other curiosities, all of which were disposed of by public auction at the breaking up of the establishment.

The station at Binchester stands on elevated ground nearly eighty feet perpendicular above the river Wear, which washes its western foot. By the washing of the bank, which consists of strata of sand and loose soil, the south-west corner of the vallum or outer wall is gone; the north-west wall terminates about half way up the plantain, near where formerly stood the summer house. The ground within the station is an inclining plane facing the east; but on account of old enclosures and long cultivation, it is very difficult to ascertain the dimensions and exact figure of the camp. In the break of the bank at the south-west corner, the foundations of the outer walls, consisting of very large blocks of stone laid transversely, are laid bare. Several pieces of stone aqueducts are on the sides of the hill, where they have shrunk down with the soil, and several fragments of detached masonry are still to be found in and about the station, though in a great measure hidden from view by the trees and underwood. The elevated situation affords an extensive prospect, and the station must have been, in the hands of the Romans, a place of great strength. To the south, Auckland Castle, the Park, and ornamental buildings, are in front; Coundon Grange crowns one eminence, Westerton another, and the Tower of Brusselton a third; whilst the vale of the Wear is opened to the view for a considerable extent to the north and south. The valley, too, would be most fertile and abundant, and in every way suitable for its dedication to Priapus, who was the god of gardens, under whose auspices, no doubt, agricultural operations to a considerable extent would be carried on.

Thomas Wright, of Byers Green, to whom we have already alluded, in his description of his residence, says:—"Near to this village is also a manifest Roman circus, all good ground, and two miles in compass; which, as being in the neighbourhood of the camp, is supposed to be that of Albinus, his principal camp being at Aclunum, now Auckland, and the undoubted Binovium of Ptolemy. This [circus] I procured to be restored, in the year 1778, by a subscription of the neighbouring gentlemen, and it is judged to be the finest piece of race-ground in the north of England."

According to "Horsley's Britannia Romana," the great Roman road called Watling Street\* commenced at the south-east part of the coast of Dover, and extended northward, passing through the counties of Durham and Northumberland into Scotland. At Thornborough it branched off in two directions, one going northward directly to Piercebridge, Binchester, Ebchester, and Corbridge, and thence through Northumberland into Scotland; the other passed by Greta Bridge to Bowes, and thence through Westmoreland and Cumberland to Carlisle, and so into Scotland on that side. We have still many traces in our own neighbourhood of this gigantic undertaking of the great conquerors and civilizers of the world. The Watling Street road, crossing the Tees, enters the county of Durham at Piercebridge, and there joins the turnpike road to Auckland.

\* Wright says: "The Anglo-Saxons adopted the Roman roads and bridges in every part of the island. To the former they gave the name of streets (*strata*), a word no doubt derived from the Latin word *strata*, by which probably they heard them designated among the Roman population. We may still trace their course by the continued recurrence of names of places in which the Saxon word under such forms as *stret*, *strat*, *street*, occurs in composition—as Stretton, Stratford, Streatham, &c. The Saxons, who planted their own local traditions wherever they settled, connected this wonderful work with one of their own mythic traditions, and called it *Wætlings-Stræt*, the road of the Wætlings, or sons of Wætila."

It continues along it with very little deviation, first on one side and then on the other, to Legs Cross. About ten furlongs beyond the Cross we come to "Royal Oak," where for about 150 yards the public way ceases to coincide with the Watling Street, though the traces are very evident and the straight line continuous. On reaching the high ground at Brusselton, we there find the road runs about 200 yards on the east of the Tower, and thence down the hill, where there are still distinct traces of its existence. It crosses the Gaunless at Fyland's Bridge, about 130 yards on the east of the present bridge, and continues nearly in a straight line to Bishop Auckland, where it enters the town by Newgate Street. In the short lane between Fyland's Bridge and its junction with the West Auckland lane, we still find traces of the road remaining at the present day. In the town of Auckland all traces (at least on the surface) are entirely lost, but a few years ago the Board of Health, in laying down the sewers at Newgate End, came upon a portion of it a few feet below the surface. It apparently branches off from the present line of the street and runs in a north-westerly direction. More recently, when digging for the same purpose at the lower end of Fenkle Street, evident remains of the road were found about six feet below the surface, the *rudus*,\* which consists of small stones broken to pieces and mixed with lime, being in a most perfect state. Leaving the town and following in the same direction, we find a portion of the top pavement of the road exposed in the fields on the foot road to the village of Hunwick. These vestiges seem to infer pretty clearly that the main road crossed the river Wear in the vicinity of the present bridge at Newton Cap, and, in all likelihood, the old bridge pulled down by Bishop Skirlaw in the year 1388 was a Roman structure, and that the road passed over it.† It seems probable that a branch road to the camp at Binchester turned off the main road at the south end of the town, and, taking the line of Newgate Street, crossed the present site of the Market Place in the vicinity of the Town Hall, and thence, descending the hill in an angular direction behind Silver Street (indications of which were to be seen some few years ago), entered the camp ground through the narrow neck of land which at that time existed, and which is now occupied by the bed of the Gaunless, between the stone bridge in the Park and that of Jock's Row. The course of the Gaunless in former days was undoubtedly more circuitous, the river winding itself round the camp, and forming a line of defence on the south-east side, similar to that formed by the Wear on the north-west, and then running down the valley between the camp and the present site of the Lodge Farm, joined the Belburn brook, and so continued its course with that stream until it emptied itself into the Wear at the upper end of Newfield Cragg. The branch road from Binchester seems to have left the camp ground at the north-east corner, and descending the hill, crossed the river near the Hind's house. It again becomes distinctly visible at the opposite side of the river, and runs up past Old Birtley, where, at a distance of about 1,000 yards, it enters a blind lane, and in all probability joined the main road again, about 200 yards below the Church at Hunwick. A little further on, we find the main road in the lane leading to Helmington Hall, and the cottage and garden situate a little to the west of the Hall are upon it, its traces being clearly seen as it descends to the brook. At the Hall, the line is somewhat on the west edge of the road as it descends from the bridge, and it may again be

\* Wright says, "The Roman roads were constructed with such extraordinary skill, that even now many of the best roads in England are laid upon the ancient Roman foundation. They began, it appears, by making two parallel furrows, the intended width of the road, and then removed all the loose earth between them till they came to the hard, solid ground, and they filled up this excavation with fine earth hard beaten in. This first layer was called the *pavimentum*. Upon it was laid the first bed of the road, consisting of small squared stones, nicely ranged on the ground, which was sometimes left dry, but often a large quantity of fresh mortar was poured into it. This layer was termed *statumen*. The next was called *rudus* or *ruderatio*, and consisted of a mass of small stones broken to pieces, and mixed with lime in the proportion of one part of broken stones to two of lime. The third layer or bed, which was termed *nucleus*, was formed of a mixture of lime, chalk, pounded or broken tiles, or earth, beaten together, or of gravel or sand and lime mixed with clay. Upon this was laid the surface or pavement of the road, which was called technically *summam dorsum* or *summa crusta*. It was composed sometimes of stones set like paving stones in our streets, and sometimes of flagstones cut square or polygonally, and also, probably oftener, of a firm bed of gravel and lime. The roads were thus raised higher than the surrounding grounds, and on this account the mass was termed *agger*."

† In thus giving the route of the Roman road, the author is well aware that he is running counter to the pre-conceived notions of many of his readers, who assert that it went direct to the camp at Binchester. Existing evidence, however, seems very strong in support of his own theory, which he submits with all due deference.

observed along the course of the road to Willington, where its round bank is still visible on opposite sides of the present lane. In several places where the road has intersected the line a section of the Watling Street road in its entirety is plainly visible. The road then crossed Willington burn, a little below Milkinghope Farm, where its ridge is still visible on each side of the brook and in the fields leading to the summit of Milkinghope bank. From thence it kept a westward course straight to Oakenshaw Farm, and slight indications of its existence are still visible in descending the hill to Stockley Brook. It is also well defined on many of the uncultivated parts of the farm at Weather Hill. Still following a straight course, the road crossed Brandon Hill, and on one part of the Hillhouse Farm the ridge, with the exception of the top stones, is perfect. Descending by Ragpath Wood, the road crossed the stream about 100 yards below the junction of the brooks forming the river Dearness, and, proceeding past Hugh Farm in a gentle curve, it crossed the road to Esh, about three quarters of a mile to the west of that village. From thence it passed through some fields on the east of Will's Hill, and along the road towards Lanchester.

Binchester was one of the villis assigned, along with Escomb and many other places in this neighbourhood, to the Earls of Northumberland, as compensation for defending the See of Durham against the inroads of the Scots. At the time of the compilation of the "Bolden Buke," however, it seems to have come again into the possession of the Church. This most probably took place during the episcopacy of Bishop Walcher, who combined the dignity of Bishop of Durham with that of Earl of Northumberland, and at whose death the two offices were separated.

According to the "Bolden Buke," "Binchester rendered to the Bishop 5s. of cornage, and one cow in milk, and one castleman, and four scachalders of malt, and as many of meal, and as many of oates, and each plough of the villan's ploughs and harrows two acres at Coundon, and each of them makes three precatons in autumn, with one man for each oxgang, and carts one ton of wine and a millstone to Aukland. The dreng feeds a dog and a horse, and attends the great chase with two greyhounds and five ropes, and follows the pleas, and goes on messages."

At the period of Bishop Hatfield's survey, Binchester was in the possession of, and seems to have given name to a resident family. In that survey it is noted that Robert of Binchester held Binchester and Hunwick by virtue of the grant of the Bishop by foreign service; and it continued their property till the year 1420, when Ralph, the great Earl of Westmoreland, purchased it of Robert of Binchester, and it formed part of the forfeitures of that unfortunate Earl.\*

During the reign of James I., the Wrens, a family of great affluence, who seem to have originally resided at Bishop Auckland, became the proprietors of the Newton Cap estates. After the attainder of the Earl of Westmoreland, a portion of his estates, including Binchester, Willington, Crook and Billy Row, and Helmington Row, were mortgaged by Charles I. to the Goldsmiths' Company, from whom the four townships already named, with all their rights and royalties, were purchased by Mr. Wren, for the sum of £2,000! The first mansion built at Binchester is stated to have been erected from plans prepared by Sir Christopher Wren, the builder of St. Paul's Cathedral. Although there is no direct evidence of this circumstance, yet it is proved by the identity of the armorial bearings of the Wrens with those of Sir Christopher that he belonged to the same family. A square stone, sculptured with those arms, was found by Sir Thomas Lyon when the old Hall was pulled down, and was long preserved by Bishop Maltby, who presented it to the late Mr. Thomas Kilburn, of Bishop Auckland, by whom it was shown to the author.

The love of distinguished ancestry seems to be a universal feature and failing in human nature,

\* Tho. d. g. &c. Sciatis q'd cum Radulphus com. Westme'l. nuper adquisivisset sibi et hered. suis de Roberto Byncheste manerium de Bynchestre cum p'tin ac de Hemicola Vavasour, chiv. manerium de Cokfeld cum pertin. et advoca'coem ecclie de Cokfeld que de nob. tenentur. in C. et illa ingressus &c. Nos &c. pardonavimus &c. et ulterius concessimus &c. &c. In cujus, &c.

the desire of claiming descent from a remote ancestry having existed in the earliest ages of history. Heraldic insignia have been the means by which the history of many of our nobility have been traced to the earliest times. It has been said that the figures painted on the bodies of the ancient Britons were the distinguishing blazonries of their families. The Romans had banners, the Saxons and Danes had their standards, and William the Conqueror and the Norman invaders introduced their shields of arms, many of the devices of which are retained in the arms of our ancient families to the present day.

Various modes of preserving genealogical annals have been adopted, such as monastic records, ancient charters and deeds, monumental inscriptions, &c. The ecclesiastics were formerly the chief conservators of genealogical facts, but at the dissolution of the monasteries most of the valuable labours of those recluses were destroyed; hence it became necessary to adopt some more general means of collecting and transmitting to posterity materials of this kind. The difficulty was met by the establishment of the Heraldic College, or College of Arms, by Richard III., the members of which held visitations in various parts of England for the purpose of transcribing and entering the arms of the various families. The first visitation held in the north took place in August, 1530, and was called Tongue's visitation. In it we find none of our immediate local families mentioned. In the second, in 1575, which was called Flower's visitation, and which sat at Auckland on Friday, July the 29th, when James Pilkington was Bishop of Durham, we find the following, viz.:—George Tongue, of West Thickley; Robert Eden, of West Auckland; Anthony Wren, of Billy Hall; Anthony Hutton, of Hunwick, Esquire; Lionel Heron, East Thickley. At Auckland, Thursday, Sept. 8th, Gregory Butler, of Bishop Auckland.

The next visitation was held in 1615, at "Darnetowne," when Michael Atkinson was bailiff. Sir Charles Wren, of Binchester, Knight, is the first on the list. We also find Richard Hutton, Hunwick; Francis Wren, Henknowle; William Eden, St. Helen's Auckland; George Dixon, Ramshaw; George Brabanti, Pedge Bank; William Claxton, Water Houses; William Conyers, Woolley; William Trotter, Helmedon; Henry Bayles, Newton Cap; Bryan Belte, Escomb; Anthony Craddock, Woodhouses; Henry Follansby, Witton; Francis Green, of Beachburn.

In the next visitation, which was made about half a century later by Sir William Dugdale, the historian of St. Paul's Cathedral, and author of the "Baronetage of England," we find Bierley, of Middridge Grange; Carr, of St. Helen's Auckland; Cosin, Bishop of Durham; Eden, of West Auckland; Eure, of Bradley; Harrison, of Bishop Auckland; Wharton, of Old Park; Wright, of Middlestone; and also Wren, of Binchester.

In a list of the Masters of Sherburn Hospital, given by Surtees, we find Geoffrey Wren, "one of Henry the VII.'s chaplains, presented to the Rectory of Boldon, in this county, 27 June, 1502; Prebendary of South Cave, in the Cathedral of York, 1508, which he exchanged for the Prebend of Knaresborough-cum-Bickhill, 16 Dec., 1512; admitted Prebendary of Curborough, in the Cathedral of Lichfield, 4 April, 1511, which he resigned, and was re-admitted 7 Dec., 1512; then Rector of St. Margaret's, Fish Street, London, and of Hanslop, county Bucks; and installed Canon of Windsor, 1515." The name of Wren as Master of Sherburn occurs in a lease of waste lands in Ebchester from Cardinal Wolsey, Bishop of Durham, to the Master and Brethren, 17 Dec., 1524. He died in 1527, and was buried in St. George's Chapel at Windsor, under a slab stone, with the following inscription on a ledge of brass:—

*"Hic jacet humatum corpus venerabilis viri Magistri Galfridi Wren quondam huius Collegii Canonica, neeron illustriss.....qui obiit quinto die mensis Aprilis Anno Domini millesimo quingentesimo vicesimo septimo. Cuius animae propicietur Deus. Amen."*

On the middle of the stone is his image, inlaid in brass, with the mantle of St. George; and beneath his feet,

*"Sub sacra ponor et vermibus ultimo donor,  
Et sicut ponor ponitur omnis honor."*

Surtees further says "that the above Geoffrey Wren was the collateral ancestor, and, probably, in some measure the founder, of the family of Wren, afterwards of Binchester, viz., uncle of William Wren, of Billy Hall, whose grandson, Sir Charles Wren, Knight, purchased Binchester. The name of Geoffrey Wren occurs also as a trustee, 20 August, 1534, on the marriage of Jerrard, son and heir of Jerrard Salvin, of Croxdale, Esq., with Catherine Wren, his great niece, viz., daughter of William Wren, of Billy Hall." In the registers of St. Andrew's Auckland for christenings we find the following entries :—

- 1561.—Dec. 4.—A child of Mr. Wm. Wren's, called Rowland.
- 1562.—Jan. 1.—A child of Anthony Wren's, called Mary.
- 1563.—Jan. 1.—A child of Mr. Wm. Wren's, called Mary.
- 1564.—June 10.—A child of Mr. Anthony Wren's, called Charles.

The above families appear to have resided in the town of Bishop Auckland, as we generally find the place of abode given when it is at any of the surrounding places. In the register for burials we find the following :—

- 1570.—May 24.—Old Mrs. Wren, of Newtonne, buried.
- 1572.—June 8.—Greory. Wren buried in the Church.
- 1595.—Nov. 11.—Mr. Anthony Wren, of Binchester, buried.
- 1614.—Nov. 1.—Elizabetha Wren, filia Caroli Wren, de B. Aukland.
- 1616.—Dec. 4.—The Ladie Wren, of Binchester, buried in the Church.
- 1620.—March 16.—Sir Charles Wren, of Binchester, buried.
- 1642.—Nov. 27.—Gertrude, ye Daughter of Mr. Lindley Wren.
- 1652.—March 8.—Mrs. Barbary Wren, buried.
- 1656.—July 19.—Lindley Wren, of Binchester, Esqr., burd. in the quire.

It would appear that the Wren family had very strong Royalist proclivities, and during the Civil wars took part with the King. For this offence the above named Lindley Wren was attainted, and he compounded for his estates for £300. His wife Barbary, it will be remembered, had an adventure with the soldiers of Cromwell when they brought the unfortunate Monarch, Charles I., through Auckland a prisoner. The following further extracts are taken from the register for burials :—

- 1722.—July 10.—Charles Wren, Esq., de Binchester.
- 1753.—May 28.—Mary, Daughter of Farrer Wren, Esq., Binchester.
- 1756.—Dec. 1.—Mary, Wife of Farrer Wren, Esq., Binchester.
- 1756.—Dec. 13.—Barbara, Daughter of Farrer Wren, Esq., Binchester.
- 1781.—April 25.—Elizabeth, Wife of Farrer Wren, Esq., Binchester.
- 1794.—Dec. 27.—Farrer Wren, Esq., Binchester.

The mansion house, first built by the Wrens at Binchester, is described as being a fine old building, of the style used in Queen Elizabeth's time, and was composed of a centre and two wings, the south wing having a noble semicircular window, which projected from a bracket. The hall was furnished with old armour, and various antiquities which had been found at that place. Behind the house, on the brink of the hill, was a short but delightful terrace, commanding a view of the picturesque vale of the Wear, with a side view of Bishop Auckland. The estates and Hall of Binchester subsequently became the property of the Honourable Thomas Lyon, by his marriage with Mary Wren, daughter of Farrer Wren, Esq., who pulled down the old Hall, and rebuilt it on a most beautiful and modern plan, and adorned the declivities around it with hanging plantations. It was for some time the residence of Thomas Wilkinson, Esq., who married Mary Jane Lyon, daughter of the above-named Thomas Lyon. The following extracts from the Parish Registers of St. Andrew's will sufficiently explain this family connection :—

- 1799.—Dec. 29.—Thomas Wilkinson, son of Thomas Wilkinson, of Binchester, Esq., native of Bartlett's Buildings, parish of St. Andrew, London, by his wife Mary Jane Lyon, born at Streatlam Castle, but late of Hetton House, and daughter of the late Honourable Thomas Lyon and Mary Wren, daughter of the late Farrer Wren, of Binchester, Esq.—[Baptised.]

1800.—Feb. 4.—Thomas Wilkinson, of Binchester, son of Thomas Wilkinson, Esq., and Mary Jane, his wife, late Lyon.—[Buried.]

Binchester ultimately became the property of the late Charles Lyon, Esq., who was its last resident. Owing to some family dispute the estates were thrown into Chancery, and in May, 1817, the farms called Binchester Whins, Binchester Cragg, and Newton Cap Flatts, were advertised for sale, and the estate itself was advertised in June, 1829. The owner having proposed, and commenced, sinking a coal pit in close proximity to the Palace at Auckland (greatly to the annoyance of Van Mildert, who was then Bishop of Durham), overtures were made to the trustees for its purchase. The offer was favourably received, and the trustees allowed three years to make the necessary arrangements. Application was accordingly made for an Act of Parliament to enable the Bishop to enfranchise property, in order to raise a sum of money for the purchase of Binchester; but, alarmed at the precedent of selling Church property, Lord Shaftesbury opposed the measure, which would have been thrown out but for the interference of the late Earl of Eldon, through whose influence the Binchester Estates' Act, 7 and 8 Geo. IV., was at last obtained. Under the powers of this Act, £63,027 16s. 4d. was raised and paid into Court, of which £54,535 was invested in the purchase of lands and tithes at Binchester and other parts of the parish of St. Andrew's Auckland. The costs of obtaining the Act, attending sales under it, and the laying out of money in Exchequer Bills, amounted to £4,605 19s. 4d. To the remaining balance, £3,886 17s. 0d., a further sum of £499 5s. 9d. was afterwards paid in to the credit of the same account, being the produce of the sale of the materials of the Hall, and which the Bishop was specially authorised by the Act to dispose of; the purchase monies being directed to be paid and applied in the same manner, and under the same provisions, as were expressed concerning the monies to be produced by the sale of the hereditaments by the Act vested in trust for sale. The amount was invested in Exchequer Bills, the principal and interest of which were to accumulate until the original sums raised under the Act had been realised and applied in the purchase of land, when the surplus, whatever that might be, would be payable either wholly to the Bishop for the time being, or subject to apportionment between him and the personal representatives of his predecessor.

During the above transactions, Binchester Hall remained unoccupied (Charles Lyon, Esq., its last occupant, and his wife having gone to London to reside), and on their conclusion it was pulled down, and the materials all sold, much to the regret of the inhabitants of the whole neighbourhood. A portion of the stones and timber was bought by Mr. West, who was at that time erecting the gas works at Auckland, and a great portion of the older part of that establishment was built with them. On the Sunday previous to the commencement of the pulling down of the Hall, it was thrown open to the public, when it was literally overrun with people, who speedily commenced the work of spoliation by breaking off ornaments from the chimney-pieces and cornices, and carrying them away as remembrancers of the old place. And now the lofty hill, which was once a stronghold of the Romans, and on the summit of which in more modern times stood Binchester Hall, is occupied by a humble farmstead.

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#### ERRATA.

Page 56, line 1—"For the two valleys," read "By the two valleys."

Page 142.—Addison's Charity.—The sum mentioned, £11 19s. 0d., is the interest of the sum handed over, and not the sum itself.

Page 152.—Independent Chapel.—Line 4, for "deceptions" read "discipline."

Page 156.—Mechanics' Institute.—Line 23, for "12,000 vols." read "1,200 vols."

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THE END.

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